

THE  
BAPTIST MAGAZINE.

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MEMOIR OF THE REV. W. W. SIMPSON.

(Continued from p. 52.)

"AFTER being confined for several months by severe and painful affliction, which he bore with much resignation and patience, his health in some degree improved, and contrary to all expectation, he once more joined our family circle, and was also privileged again to pay his vows in the house of God. Upon this occasion he remarks in his journal, 'It is now fifteen weeks since I have been out. It pleased the Lord to enable me to attend the ordinance of the Lord's Supper this afternoon. For ever blessed be his dear name, it proved a feast of fat things to my soul; of wines on the lees, well refined. My cup ran over.' So delighted was his spirit, and so animated were his feelings, that at the close of the service he most affectionately addressed the minister and the congregation, and after stating the probability that he should never appear in that house again, he gave his parting, dying approbation to the ministry of his esteemed brother, whom he had heard with great comfort and satisfaction previous to his illness, and who afterwards, during his affliction, afforded him much consolation by his visits and his prayers. For several months after this time, my dear father continued in a very debilitated state of health, subject to frequent relapses, and at length, notwithstanding the natural strength of his constitution, he sunk under an asthmatical disease, and was once more confined to his chamber.

"A short time before his death, his children and grandchildren were surrounding his bed, when he addressed them with much earnestness upon the infinite importance of a hope beyond the grave, and said, 'What should I now do without such a hope? Religion is no dream—it is not the fever of enthusiasm. What would the world and all its vanities be to me now? The awful period at which I am so nearly arrived must come to you all, and oh! my dear children, may we all then meet above. I rejoice in the thought of so soon meeting those dear relatives who are gone before. I cannot, indeed, express to you the happiness I feel in the contemplation of it. I am resting upon the Rock of Ages. I know in whom I have believed. May God bless you, my dear children, and grant that we may all meet around his throne!' After this his grandchildren left the room, and as if fearful that he had not stated his experience with perfect justness, he called them back, and said, 'My dear children, you find me in a very happy frame this morning, but do not think that it is always so with me: I have my seasons of temptation and trial.'

"He had many sleepless nights during his long affliction; indeed, for three months, on account of the difficulty he had in breathing, he was not able to go to bed; yet he would often say in the morning, after sitting in his chair all night, 'How good the Lord has been to me, in affording me his presence in the night seasons. I have been

singing his praises, for he *giveth me songs in the night*; pointing out to us at the same time some of what he called his *night songs*, and which he dwelt upon at such times with peculiar comfort.

"On the 16th of last September, he said to his son-in-law, with whom he resided, and who was about to leave home for a night, 'God bless you!' and then, as if to express the state of his mind, he exclaimed with great emphasis, '*Fear not, I am with thee; be not dismayed, I am thy God.*' On the 17th, he particularly requested me not to forget to thank all his dear friends, for their kindness shewn to him during his illness, and also his neighbours, for the many tokens of friendship he had received from them. He then offered up fervent petitions himself on their behalf. To a pious servant, who had nursed him throughout his affliction, he expressed his gratitude for her tender care of him, and asked her to repeat to him the hymn beginning '*Begone unbelief.*' He often entreated us to forgive any quickness of temper which he feared he might sometimes have manifested, and said, 'When I am gone, speak of me only as a sinner saved by grace, by sovereign grace. I deserve nothing but hell, and if so vile a sinner as I am saved, all heaven will shout for joy.'

Oh! to grace how great a debtor  
Daily I'm constrained to be.

If I have ever said or done any thing for God, ascribe it to his grace bestowed upon me. *Not unto me, O Lord, not unto me; but unto thy name be all the glory.*

"A day or two before his dissolution, his youngest daughter, who had been in a suffering state of health for many years, asked him to give her a text of Scripture which she might remember for his

sake. After a few moments he looked affectionately at her, and said in a whisper, 'Here is one, my dear, that will do for us both. *For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*' Afterwards, being a little revived, he said to her more audibly, 'If you should not see me any more, what a comfort will it be to you to remember how happy I am in the thought of dying.' To his grandchildren he also gave a passage, which he said expressed his feelings on their behalf:—'*I have no greater joy than to hear that my children walk in the truth.*'

"On the 25th the light of life appeared nearly extinct. I said to him, 'My dear father, how do you feel the state of your mind now you are drawing so near an eternal world?' He pressed my hand, and said, 'Waiting every moment to be gone—happy! happy! happy! My meditations are sweet, though I cannot express them.' These were almost the last words he was able distinctly to articulate. His sufferings for the last week were very great, and it was extremely distressing to see him struggling for breath. The '*dying strife*' was evidently carried on for several days and nights. On Friday morning, the 26th, about six o'clock, his son-in-law, Mr. Ward, prayed by his bedside; and at the close of the prayer he cried with great energy Amen! Amen! In less than an hour afterwards he expired, without a struggle, in the 80th year of his age."

To a recital at once so affecting and so faithful, the writer of this



Memoir is not willing to add more than the avowal of his approbation, and the expression of his sincere desire that other hearts may be touched by this record of Jehovah's mercy; and say, adding their testimony to the voice of inspiration, "*The memory of the just is blessed.*" To some readers, not immediately interested in the character of the departed, this minute detail of his last hours may appear somewhat too lengthened and particular. But while this thought was passing over the mind of the Memorialist, the language of the venerable Hooker occurred to him, and seemed so applicable to the occasion, that he ventures to quote it, as at once his encouragement and his apology:—"The Lord himself hath not disdained so exactly to register in the book of life after what sort his servants have closed up their days on earth; that he descendeth even to their very meanest actions; their cries, their groans, their pantings, breathings and last gaspings, he hath most solemnly commended to the memory of all generations; and shall it seem unto us superfluous, at such times as these are, to hear in what manner they have ended their lives!"

Mr. Simpson was buried on the 3d of October, in the chapel at Eye. The Rev. C. T. Keen, the present pastor of the church, delivered a most impressive address at the grave, and a funeral sermon on the following Lord's day morning. Messrs. Elvin of Bury, and Saffery of Salisbury, preached in the afternoon and evening of the same day, and on the same occasion.

At the close of this Memoir, it may be expected that we should attempt some delineation of character—a delineation with which the writer can scarcely trust the powerful promptings of his own

heart, filled as it is with the associations of reverence and affection, and touched by sympathies known only to the youthful mind, that has been refreshed by auspices so gracious and benevolent as those which were afforded to him by the almost paternal character of Mr. Simpson. One word, indeed, might suffice to give the living portrait of the moral and intellectual *man*; for whatever the touch of the phrenologist might have found on the material mould, the hand of truth passing over the immaterial outline, would have found developed the full fine organ of SIMPLICITY.

The charities of life seemed to gather around him wherever he appeared, not only like children at the table of his home, but in every circle over which his smile could diffuse the ray of his benevolence, and wherever his hand could extend the bounty suggested by his heart. He walked over the wilderness of life as an almoner from the better world. An extract from a letter written under expectations of increasing property, will shew that this remark is not the mere panegyric of prejudiced partiality: "I hope and trust I should see the hand of my covenant God and Father in it, and be very thankful to him, as by his grace it would enable me to do more for his poor afflicted people than in my present circumstances I can do. If my heart does not deceive me, it would be my greatest pleasure to be an instrument in his hand to promote the cause of my adorable Redeemer; in the little circle in which I move. I hope I may say without taking any praise to myself (which I abhor), and giving it all to my gracious God, that by his grace given unto me I have not for the last thirty-four years been altogether unmindful of his unmerited goodness and mercy to me and

mine, nor altogether destitute of a desire to promote his glory and the good of my fellow sinners. '*Not unto me, O Lord, not unto me; but unto thy name give glory, for thy mercy and thy truth's sake.*'

The domestic habits of such a man can scarcely require a comment. It will be more than imagined how tenderly he watched over, and how ardently he prayed for children, the worth of whose souls were valued by him in proportion to the love he bore to the Redeemer of his own. The following citations from his letters, will afford corresponding illustrations of his parental character.

"My dear, very dear Girls—The time begins to appear very long since you left us, and I can assure you I begin to wish for your return. The deprivation of personal intercourse with you renders me very urgent at the throne of grace for your present and eternal welfare. I never omit entreating the Lord to give you just views of the world, wherever you are, accompanying those views with an experience of that happy contrast described by Solomon, who, when he speaks of true wisdom, says, '*Her ways are ways of pleasantness, and all her paths are peace.*'"

Again, he writes on another occasion—

"Do, my dear —, attend to your aged father's admonitions. They proceed from the purest affection for you. You have known adversity; you have drunk deeply of that bitter cup, and I think you must have acquired such a knowledge of the world as to be assured there is no dependence to be placed upon it. If Providence smile upon you, it will court your favours, and profess much friendship for you; but if Providence frown, and you can no longer pipe to its votaries, they will no longer dance. I pray

God to put his fear in your heart, and so to influence you by his grace, that you may look to him as an *unfailing* friend."

We cannot refrain from one more brief quotation:—

"My dear and only Son—You are very dear to me. I do most ardently wrestle with my covenant God and Father in Christ, not so much for your temporal, as for your spiritual and eternal welfare. I thought much of you and Mrs. S. at the time of those high winds, supposing that you were then upon the ocean, and that you must be in great danger. I was constantly in prayer to the Lord to preserve you."

These quotations, however, fail to convey the full and beautiful impression of his domestic piety: for this it was needful that the ear should listen to the tenderness of its tone when it lamented, and to the ardour of its thanksgiving when it triumphed. We have already adverted to his ministerial efforts and successes, and we need scarcely add, that these efforts were characterized by the intensity habitual to his mind. His very decided claims to the character of *Dissenter, Calvinist, Baptist*, were so protected by the philanthropy of his spirit, that the licence of infidelity herself would not have classed him with what she profanely terms the "railing and bitter orthodox." He welcomed with a devout and patriarchal hospitality every faithful servant of Jehovah, and in the respect shewn by ministers of every denomination who met at the funeral of Mr. Simpson, might be contemplated the lovely character of his own religion, which was, *Peace on earth, and good will to man!* The inference is plain—*Christianity* was written in broad characters on the whole tablet of his mind—it was the sweet-



ness of his social, and the lustre of his public life; it was not mistaken, therefore, for creed, or ceremony, or device of man—it was written on him as with the finger of the living God, and impressed on his brow with the very seal and signature of heaven, might be read, “*An Israelite indeed, in whom is no guile!*” We are directed to the path of his spiritual attainments by the following descriptive extract:—“On the word of God,” says Mrs. Mines, “my father might be said to live; it was his constant companion and delight in his most active and healthful period, and under his long affliction it was his best comforter. He could say with Jeremiah, *Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart.* It was his constant practice, whenever it was read in the family circle, to offer an ejaculatory prayer, entreating the Lord’s blessing on the reading of it. His pocket Bible bears ample witness that no part was left unexplored by him.”

Among many delightful proofs of his deep *humility*, we select the following simple expression of his wishes relative to his funeral: “I have no wish that a funeral sermon should be preached on account of my departure from this world; so I leave it with my family to do as they desire concerning it. If, at their request, a sermon should be preached on the occasion, I do beg nothing more may be said of me than what is comprehended in these words—*A sinner saved by grace!*” And what testimony more blessed can be borne to the worth of the departed, than that which is blended with our homage to *the grace of the Lord Jesus?* What would the zeal of friendship—what would the tender ambition of filial love say

more at the grave of the venerable William Wooley Simpson, than will be sounded over it by the trump of the archangel—*A sinner saved by grace?*

P. J. SAFFERY.

Salisbury.

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BAPTIST CHURCHES IN THE NORTH OF FRANCE.

To the Editor of the Baptist Magazine.

DEAR SIR,

THE following account of *seven Baptist Churches in the North of France*, written by one of their pastors in answer to a letter from me, will, I doubt not, interest all your readers. They constitute a light in a dark place; for spiritually dark it is, though not without the ceremonies of religion, and the name of christianity. I have endeavoured, in translating the letter for your use, to render all the expressions as literally as the idiomatic peculiarities of the two languages will admit, in order to give as correct an impression as possible of the simplicity and piety of the writer. I must own to you, that this communication is sent, not merely for the purpose of imparting information or exciting sympathy, but to induce a benevolent expression of feeling on behalf of these poor and worthy people. Happy shall I be to receive and transmit any donations that christian friends may think proper to send me for their relief; and I trust that this appeal will not be in vain.

I am, yours respectfully,  
F. A. COX.

To the Rev. Dr. Cox, Hackney.

Most honoured Brother in Christ.

I have received with the greatest delight and gratitude your interesting letter of the 14th (August),

by which you manifest the concern you take in our little flocks in the North of France. For this reason I hasten to write to you, and to give you as exactly as possible the information which you request.

There are, as you have been told, six churches in the department of the north, whose only desire it is to be perfectly conformed to the primitive churches, founded by the apostles of the Lord. They have no other hope, and no other confidence than in the propitiatory victim, given by the Father in Jesus his well beloved Son, sacrificed for the ransom of the guilty; no other discipline than that of the word of God; no other head than Christ their Lord and Saviour; and they baptize with water believers only, by immersion, and not according to the custom of sprinkling—not receiving infants to baptism.

One of these churches is situated at Nomain, near Orchies, one at Aix, near Nomain, one at Lannoy, near Lille, one at Baisieux, at the distance of a league from Lannoy, one at Saulzoir, near Valenciennes, and one at Reumont, near Cambresy. There is also a church at St. Vast, near Guievy, which I forgot, making seven.

With regard to their origin, I will begin with that of *Nomain*; for that was, if I may so express it, the fire whence it pleased the Lord to take many a spark to kindle the flame in the various places where churches now exist. This church is the fruit of the evangelical labours of the Rev. M. Pyt, minister of the Holy Gospel at Bayonne; it took its rise from a Protestant church fallen into decay, as many of the churches of France were at that time. Some having been affected with the word truth, and acknowledging the difference between the primitive churches and that to which they

belonged; and besides perceiving the errors that were spread abroad in doctrine, in sentiment, and in discipline, and that this church was any thing but christian; they determined to form a church on the foundation and plan of the apostles. The beloved M. Pyt aided them in their resolutions, but left too soon. They had, at first, no pastor; only those who had received more light and more gifts, devoted themselves to exhortation, to teaching, and even to the administration of the holy supper. In this state of things, seeing that a door was opened in these parts, M. Pyt employed our brethren J. B. Ladam and Ubald Wacquier, to distribute the book of life in the villages of the department, and to proclaim the Saviour to every one willing to hear.

It is not necessary to inform you how many methods Satan employed to check the free progress of the Gospel, and to discourage those who were newly converted. The government, prejudiced by the pastors of the French church, wished to scatter them, but in vain; they were the objects of contempt, raillery, derision, and even of public hatred; but so far from being intimidated, they were emboldened, and saw only in the conduct of their adversaries an exact fulfilment of the words of their divine Master and Saviour.

It was about eighteen months after the rise of this church, that it pleased the Lord to draw me from my reprobate state, as though he snatched a brand from the fire that consumed it, and for this purpose made use of dear Ubald Wacquier and Ladam. I had been seven years a Roman Catholic in a village in a small district of Nomain, and it was then I heard, for the first time, the Gospel of peace. I need not here give you a detail



of my conversion, but merely say, that about two years afterwards the question arose respecting the organization of this church of which I was pastor.

The two brethren, Wacquier and Ladam, having been interdicted from continuing their vocation of (Bible) hawkers, being encouraged by the Continental Society, devoted themselves to the preaching of the Gospel, both to Catholics and Protestants. It was through their ministry that the believers at *Saulzoir* were united into a church, part of whom were also the fruit of M. Pyt's labours.

Brother Ladam went to preach the Gospel at *Reumont*, and at the end of about two years a church was organized there; now, not the least flourishing in the north, but on the contrary, it is one of the most interesting for its zeal and for the number of its members. This church, like that of *Saulzoir*, derived its origin from the Protestant Church. During this period brother Wacquier visited and preached the Gospel in the various churches of M. Calany, in the department of L'aime; among others at *Parfonderal*, at *Landouzy*, and at *St. Richomont*, where there are many Christians, and some of them Baptists, but are not organized into a particular church. Afterwards brother Ladam and brother Wacquier preached the Gospel at *St. Vast*, where a Catholic family was converted to the Lord; and to this family have been added other Catholics, and many Protestants from *Quiery*; so that a church has existed there about a year.

At this time (it is now five years ago) I was led by my secular vocation, on which I entirely depend for a livelihood, to *Boubaix*, a town about three quarters of a league from *Lannoy*. I took up

my abode with a Protestant of the latter place. At that time I had leisure in the evenings, and preached the Gospel to all the Protestants who were willing to frequent our little daily meetings, for they were almost every day; but it was seldom that we could finish the evening without having some discussions on the fundamental points of salvation, such as justification by faith alone, the free gift of the grace of God, the total depravity of the human heart, regeneration, election, the sanctification of the Holy Spirit, &c. I was also very often attacked on the subject of baptism, and the holy supper. This continued for about a year without any thing seeming to result; but at the end of that time, I discovered with joy, that there were some who loved the truth.

Up to this period, I returned every Saturday to spend the Sunday at *Nomain*; but at length, seeing a door was opened at *Lannoy*, we determined that I should spend one Sunday at *Nomain* and one at *Lannoy*, which I did; and with the consent of M. de Felice, pastor of that church, I established among them three meetings in the Temple;\* one on the Wednesday of each week, and two on the Sunday; one in the morning before the usual service, and one in the afternoon. In these meetings on the Sunday, I had verses of Scripture repeated, which I had given out for meditation during the week, and each one stated what he understood by them. This method continued about nine months, and I can say truly, that this kind of meeting has produced, under the blessing of the Lord, the happiest results, so that the hearers increase and strengthen in the knowledge of the truth. After some time, many of those who had

\* The term usually applied in France to the Protestant places of worship.

believed, perceived the disorders which prevailed in this church, and on Christmas-day in particular, when the pastor distributed the supper, those who had been awakened, manifested their disapprobation by not approaching the table; upon which the pastor exclaimed with a loud voice from the pulpit, that they were sectaries, schismatics, mystics, &c. One of the readers being a converted man, suppressed the formularies of prayer, in order to pray extemporaneously, and for sermons that were not evangelical substituted some that were; so that real believers were at the point of directing the worship without any interference of the worldly people, when M. de Felice, being indignant at this, wrote against us to the prefect, in consequence of which a prohibition was issued under pain of forfeiture against any individual who should fulfil any function in the church without an authority in writing from the pastor. The pious, seeing themselves deprived of their greatest means of edification, were constrained to withdraw from the multitude to unite together and edify each other. In this state of things, I married, and took up my residence at Nomain; and as I was forced to go to Boubaix, to improve my business, and being also unable to be as useful in the church of Nomain as I could have desired, whilst I was only at these places every fifteen days and that merely on Sunday, and moreover, perceiving how essentially useful I might be to the brethren at Lannoy, we determined, my wife and myself, to fix our dwelling there; to which the church of Nomain encouraged us, conceiving it was most advantageous for the general good. I continue to pay them a visit whenever I can snatch an oppor-

tunity. In this manner, being fixed at Lannoy, I have continued to preach the gospel there, aided by some brethren who are best able to do so; and as some of them make excursions from time to time into the neighbouring villages to preach the gospel, this church is almost doubled; and it was not till after an interval of a year and a half, that is, from the time of leaving the national temple, that we were organized into a church.

The church of *Baissieux* is composed of some Protestant families, who also belonged to the national congregation at Lannoy, and when the disturbance broke out with the believers at Lannoy they declared themselves more openly for the gospel, and then only sought for the means of assembling together. As I was very much engaged with the believers at Lannoy, the brethren Ladam and Ubald Wacquier bestowed all their attention on the establishment of this church, and met there. After some months it was organized; I served it, and administered the holy supper every three weeks. A few Catholics have joined them.

The church of *Aix*, near Nomain, consists of Protestants who composed part of the national congregation of Nomain, and who were led by the Baptists of that place to the knowledge of the truth about two years ago. This church is not yet organized, the sacraments not being at present administered, nor any pastor chosen, only that some of the brethren, a little more gifted and pious, hold meetings together.

Such then, my dear brother, is the origin of the churches of the north, so far as I am acquainted with it. I have said more about that of Lannoy, because every thing passed under my own eyes.

With regard to the progress of



these churches, they are tolerably successful, though not so remarkably so as could be wished: altogether, they are generally speaking increased one-half since their foundation, and I can assure you, that not a month passes, in which one or another of them does not reckon new converts. They have moreover made great progress in knowledge; but I ought to say, we do not advance so much in love and holiness; still we are not entirely discouraged, and hope that He who has begun the good work, will complete it.

The spiritual condition of these churches is in some respects favourable, in others unfavourable. They enjoy the advantage of being free, and able mutually to exhort, encourage, and edify one another. They are delivered from every human yoke, and are perfectly at rest with regard to the civil authorities. But the worst of it is, that the pastors who serve these churches are all obliged by their temporal circumstances, to employ their whole time in gaining a subsistence, and not one of them is able, without injury to his family, to spend a single day in visiting the families of his people to ascertain the state of each. And not only can they not visit, but what is still worse, they cannot study the word of God; and I know by my own experience how distressing and painful it is to be absorbed by the various concerns of life without the means of disengaging oneself, and being delivered up to all the anxieties that such a vocation imposes. I have no difficulty in living, for my secular calling furnishes what is sufficient for the support of my family, and I could even be at leisure one day in the week and maintain it; yet I may tell you, that among all my brethren, no one is more of a slave than myself. I can scarcely read

a chapter in a day, being superintendant of 40 persons, for whom I am responsible, and having to arrange my cotton weaving. All this occupies my whole time in such a manner, that I can scarcely dispose of one quarter of an hour for meditation. Judge then, dear brother, of my situation, how often I am barren and wretched; and how little inclination for going to nourish others on the Sunday. O could I but enjoy my evenings; but so far from it I labour till ten, and then, overcome with fatigue, I am little disposed to meditation. I have been earnestly praying the Lord for these three years since I have been occupied in this manner, that he would condescend to relieve me speedily from this slavery, and afford me the means of being useful to his church; and I hope this desired moment will arrive, for he knows that it is the desire to glorify him, that has induced me to act as I have done: I trust therefore, that he will devise the means of fulfilling the wish of his servants, and that of his church.

There are, in each of the churches, children in part poor, who are destitute of elementary education, having no other instruction than the Sunday school, which each pastor conducts if he can devote the time.

With regard to the temporal condition of these churches, it is by no means comfortable; on the contrary, if that of Nomain is excepted, where there are some good farmers who live at ease, all the other Christians are in the departments of cotton weaving, who, in consequence of the bad state of commerce, cannot gain a living; for their earnings are reduced one-half; so that it is almost impossible to tax themselves to aid their teachers.

Such, my very dear brother, is the state of the churches in the

north, so far as I am acquainted with them ; but as I have not had leisure for the last three years to visit either Saulzair, Reumont or St. Vast, I cannot give you much information about them. I visit Nomain and Aix every three months, as they are only at the distance of a quarter of a league. These churches go on well. On the Monday of Whitsun-week I baptized at Nomain ; and as a degree of indifference prevailed on this subject, I strenuously insisted on this commandment of our Lord. Since then I have had the pleasure of baptizing ten persons from Lannoy and the neighbourhood. I conclude by recommending each of these little churches to your earnest prayers ; and I entreat you to write to me. I shall always receive your counsels and encouragements with the greatest joy and gratitude. I trust you will pardon any deficiencies of style, and consider that I have had no other opportunity of study than meditation at the feet of the Saviour.

I am, in the bonds of our common Master and Saviour, your servant and brother in Christ,

DUSART, Pastor.

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#### ON THE REVIVAL OF RELIGION.

*In a Letter to a Friend.*

MY DEAR FRIEND,

IT is pleasing to observe, that the minds of real Christians are generally awakening to the importance of seeking after greater measures of divine influence. A Revival of Religion, Mr. James very properly remarks, in the January Number of the Evangelical Magazine, means "an increase in the number and in the piety of the righteous." To attain these great objects must, therefore, be the duty of the followers of the Lord Jesus at all times. Their personal improvement in vital godliness, and

the diffusion of true religion, should, in every period of life and of time, be matters of real and heartfelt concern. The very desire of a revival is a hopeful sign. Where this is ardently experienced in the bosom of an individual, the blessing has, in some good degree, been obtained. And where churches are conscious of great and increasing concern for the extension of the Gospel, that very concern is a pledge that they shall assuredly realize the good which they seek.

Seasons of humiliation and prayer are always beneficial to ourselves, and of course, in many points of view, to those who are around us ; for those who are thus blessed, become a blessing. And no one should be satisfied with his present knowledge or attainments in godliness. We should be always "reaching towards the things that are before." There is yet "very much land to be possessed ;" there are yet "heights and depths, and lengths and breadths" of that love, which even the angels desire more fully to investigate, which are yet unknown to us.

It does, however, appear to me, my dear friend, from the Essays, Papers, and Sermons which I have seen on this subject, and with which on the whole, I have been much gratified, that there is some danger, lest what God has really done for his church, should be overlooked and forgotten. Surely this ought not to be the case. God's great mercies to his British Israel ought not to be buried in forgetfulness, or lost sight of amidst our humiliation and complaints. Surely we ought to shun even the appearance of harmonizing with the characters so deservedly censured by the prophet, who "regard not the work of the Lord, neither consider the operation of his hands." Ought we, not rather, on the contrary,



perpetually to review the great and abounding loving-kindness of the Lord? Ought we not gratefully to exclaim, with one heart and with one voice, "What hath God wrought!" For surely he hath done great things for us, on the account of which we ought indeed to be emphatically thankful and glad.

Humiliation at all times becomes us as individuals, and as churches. But we should beware lest we rest satisfied with the language of penitence and of complaint. We are to make known our requests unto God, with prayer and with supplication; but we must not forget that it is our duty also to offer thanksgiving. "It is of the Lord's mercies that we are not consumed; and because his compassions fail not;" and these compassions should be gratefully acknowledged.

"Whoso offereth praise, glorifieth me," is the language of Jehovah. And I have observed, that the most thankful individuals, and Christian societies have, generally speaking, been most distinguished by the blessings of heaven. May not God justly withhold new favours from his servants as individuals, or as collective bodies, when they are not grateful for the privileges and blessings which they have already received? I think that he may; yea, I am of opinion that he often does so.

There is a great proneness in men, without sufficient ground, to eulogize the times that are past. I was looking the other day, in company with an old man, from an eminence which commanded the view of a populous village. It was the native place of my venerable friend. All the way up the hill he had been regretting the increased depravity of the times, and the immoralities of the neighbourhood. He said that there were ten crimes now committed, where there used

to be one. As we were looking at the cottages at the foot of the hill, and all around us, I said, Why you recollect the building of most of these habitations? O yes, said the old gentleman, there are twenty dwellings now, where there was only one when I was a boy. And are you surprised my good friend, said I, that crime is also increased? The thought had not struck him. He smiled and replied, that this was a rational view of the subject.

I cannot but think that within the last thirty years especially, there has been a large increase of vital religion. And yet some persons speak of the necessity of a revival, as if nothing had been done; as if we had been retrograding, rather than greatly advancing, which I fully believe to have been the case, by the divine goodness, in the propagation of all that is useful and excellent. Are not such individuals, to say the least, in danger of forgetting what God has wrought? I fear they are. The way to obtain future blessings is to be thankful for those which we have enjoyed, and which we now enjoy.

I do think that there is much that is hopeful in "the signs of the times;" notwithstanding that there are many who turn our attention to the days of the Puritans, and regard them as the golden age of the church, when contrasted with our own. I do not, I am sure, undervalue either their characters or their sacrifices in the great cause of God and truth. But with submission to the respected brethren, who take a different view of the subject, I do think that the church was never in a more happy or flourishing state than at the present moment. Is it nothing, my dear friend, that more than half the British Senate, have publicly and eloquently pleaded the great

cause of religious liberty, and very many of them, that of true piety? Is it nothing that the established church, with a few exceptions, not worthy of being named, and that the public in general, not only acquiesced, but may we not say, harmonized in these just and liberal views of our enlightened legislators? Is it nothing that the execrable penal laws have been almost all of them annihilated? Is it nothing that we can go to our respective places of worship, which our fathers could not, without being subject to the reproach and abuse of the bigot and the scorner? Is it nothing that the number of our sanctuaries has been increased very many fold? Is it unworthy of our consideration, that the ministers who truly preach the gospel of Christ, and who are really men of God, are greatly more numerous than in any former age of the church? Are the hundreds of thousands of children who are training up "in the nurture and admonition of the Lord," a circumstance unknown to former generations, not to be noticed in an estimate of the divine mercies? Shall we erase from the list of the recent benefits which heaven, ever gracious, has conferred upon us, the millions of copies of the Scriptures which have been circulated, and which are now in active circulation among people of "every tongue, and kindred, and nation;" a means of doing good, which was never even thought of as practicable to any great extent in past ages? Do we find nothing which should excite our admiring gratitude in the thousands of missionaries who are actually engaged in the propagation of divine truth among the heathen? Are the efforts made for the evangelization of our sister kingdom of Ireland, nothing? We have seen the population of whole islands casting their idols in the flames,

and turning with simultaneous devotion, to the living and the true God: and is all this nothing? Had our forefathers beheld such a spectacle, how would they have abounded with thanksgiving? And is the present then, the most lukewarm and the least fruitful period of the history of the church of the Lord Jesus? Surely we cannot form such an estimate. Facts, indisputable facts, combine with every sentiment of gratitude to forbid it.

But we are informed by Mr. James, that the ministers of the present day are not equal to those who in past periods have closed their labours, and entered into rest. Very many, it is said, are "pigmies," contrasted with these distinguished characters. We are assured that there are ministers "who leave each others society, after having spent hours together, without being conscious of having given or received a single hint that was calculated to produce one devout feeling!" Surely if there are such men, they have very little ground for continuing a moment in the hal- lowed vocation of the ministry of the Gospel. Such individuals ought indeed to "bear a high and sacred character, since their calling is religion; their great business is salvation, and their labours are for immortality."

I am, however, unwilling to suppose, that the church as it approaches nearer to the Millennial period in any point of view deteriorates. The Puritans were noble characters, "of whom the world was not worthy;" but they were men of "like passions with ourselves." They had their failings as well as their excellences; both are recorded by the impartial pen of history. The success of their ministry was greatly inferior, as indeed might reasonably have been expected, to that of very many ministers in later periods. There



are men in the church of God now, of as great stature as in past ages. My revered friend at Birmingham, who has written so ably on Revivals, is no "pigmy;" though his modesty would induce him to shrink from a comparison with our puritan forefathers. Nor is this the case with the gigantic individual of Bristol, whose esteem and praise are so deservedly in all our churches.

We have seen men, and thanks be to God, they are seen daily, who are as much devoted to the glory of the Redeemer, as they were in any former age which can be mentioned. "No man," says Robinson, "shall stop me of this boasting; we have in our churches now exact copies of our ancient models. The prophets, do they live for ever? Yes, they do, the spirit of Elijah rests upon Elisha! The grave solidity of Cartwright and Jacob, seemed to reside in Owen, and Goodwin, and Gill. The vivacity of Watts and Earl lives in others whom I dare not name. The patient, laborious Fox, the silver Bates, the melting Baxter, the piercing Mead, the generous Williams, the instructive Henry, the soft and candid Doddridge; Ridgley and Gale, and Bunyan and Burgess, in all their variegated beauties, yet flourish in our pulpits, exercising their different talents for mutual edification."

But it is said, that there is no proportion between the means which are employed, and the success which is experienced. This must be granted; but it must also be allowed, that it is greater than ever was known before. There was always a disproportion between the means and the beneficial consequences which, at first sight, might have been reasonably anticipated. And this is still but too commonly the case. Every faithful minister delivers sermons, in which the claims of God to the

love of the heart, and the obedience of the life, are so clearly demonstrated, that none of his hearers can object to them; they indeed know and feel them to be just. But do they practically acknowledge them? Do they all renounce the service of sin and satan? and consecrate their being to him who formed them? A reply is not needed.

A period will indeed come, when the glorious results shall be proportioned to the means. We are assured of this in the glowing language of the prophetic pages, which shall assuredly receive its plenitude of accomplishment. "A nation shall be born in a day." Babylon the great shall fall to rise no more. "The kingdoms of the world shall become the kingdoms of our God and of his Christ." The precious seed is now being sown; and the harvest, which shall include a ransomed world, shall, in God's own time, be surely gathered in.

"The way to have a street clean is for each inhabitant to cleanse the pavement before his own door." And the way to have a revival in the Christian world, and in a church, is for each, with renewed ardour, to consecrate their being to Him who has redeemed them with his own infinitely precious blood; to determine, in the strength of his grace, to hold up the hands of their pastors; to be sincere and zealous labourers with them for the promotion of the divine glory; to thank God for the abounding mercies and privileges which they already enjoy; and to abound in prayer and supplication for the more plentiful effusion of the Holy Spirit.

Hoping that the attention which is now excited to this interesting subject will terminate in the most beneficial results, I am, my dear friend, ever yours,

Southampton.

B. H. D.

## POETRY.

## THOUGHTS

Occasioned by the Demolition of the Meeting House in Devonshire-square, London,\* a place of worship interesting to the writer from early and endearing associations of memory.

TIME in his course each sublunary thing,  
Mean or renowned, relentless sweeps away.  
Tempestuous rains and furious winds assail,  
Through many a chink, the tottering tene-  
ment

Where poverty resides. The Gothic arch,  
The sculptured turret, and the painted dome,  
On which the chisel or the pencil wrought  
With curious art, the devastating hand  
Of Time despoils of beauty and of strength:  
The hoary fragments into ruin fall.

So crumble into dust the works august  
Of puny man, confounding his vain boast  
Of earthly glory. Even the solemn Fane,  
Within whose hallowed walls the voice of  
prayer

And praise did oft ascend to heaven's high  
throne,

Claims no exemption from the common doom  
Of all things earthly. 'Neath the weight of  
ages

The pillars of the sanctuary bow:  
Nothing resists the power of conqu'ring Time,  
Or rests secure from its vicissitudes.

Not aught on earth, save things of heavenly  
mould,

Which bear th' immortal impress whence  
they came,

The word of truth divine, proclaimed within  
The walls now overthrown, endures for ever;  
Amid all changes it remains unchanged,  
While through successive generations, men  
Arise to hear its voice, and pass away  
To render the account of how they heard.

Memory recalls, with fond delight, the days  
Of infancy, when, guided by the hand  
Maternal, constant as the dawn appeared  
Of Sabbath morn, my feet did thither tend.  
No painful dread of persecuting hate  
Suppressed the solemn voice of supplication,  
Or cheerful songs of sacred harmony.  
The historic page † records the period  
When harsh intolerance did menace oft,  
With penalties unjust and cruel bonds,  
The pious worshippers assembled there  
To commune with their God. His sacred word  
And mighty aid sustained their faith and hope  
Mid every trial of their principles.

\* This building was opened for public worship March 1, 1686, by the valuable Mr. Kiffin, under whose pastoral care the church had assembled on the same spot ever since 1638.

† In 1664, an act was passed for the suppression of conventicles. Every individual, above sixteen years of age, who attended

Peace to their memory and prolong'd renown!  
When Time has razed the loftiest monuments  
Of conquering heroes, spoiled the proudest  
wreaths

Of martial glory, won at cost of blood,  
Their names shall live, their record is on high.

How oft within the precincts of those walls,  
The ministers of truth divine fulfilled  
The important charge to feed the flock of God,  
Or sought to bring the wanderer to the fold,  
To pastures green, to living waters pure.  
When summon'd, in succession, from their  
charge,

He whom they served owned their fidelity;  
Gave them exalted dignity, and high  
Employment mid the spirits of the blest,  
Methinks their crowns a richer radiance wore,  
Their smiles ineffable diviner shone,  
As saults to whom they ministered on earth  
Approached the throne, and sung seraphic lays  
In praise of His atoning sacrifice,  
Their hallowed ransom, their access to God.

The Eternal, who outspread the azure skies,  
Laid the foundations of the circling world,  
And still sustains unweariedly its frame,  
Requires no temple made with human hands  
In which to worship Him; the contrite heart  
He consecrates to holy purposes,  
Deigns there to dwell, and richly to impart  
A sacred influence, and celestial gifts.

Where'er his ministers do faithfully  
Proclaim the truths his sacred word reveals,  
His presence there peculiarly presides;  
A heavenly unction from above descends,  
And rests upon the congregated charge.  
The Spirit's hallowed influence subdues  
The obdurate heart to meek obedience;  
The slumbering conscience with conviction  
moves,

Aids the devout to render worship due,  
Acceptable, "in spirit and in truth,"  
Confirms and sanctifies the elect of God.  
Preserved by grace divine will these appear,  
To adorn, as living trophies numberless,  
The last descent triumphal, mid the clouds,  
Of the Redeemer; then in unison  
To celebrate immortally his praise.

Nov. 1828.

SARISSA.

a dissenting place of worship, was made liable to the payment of a fine, in default of which he was to be imprisoned. When convicted of the third offence, he was to be transported to some foreign plantation. A similar act was passed in 1670, and enforced with severity in London.

RAPIN.



## REVIEW.

1. *On Completeness of Ministerial Qualification.* By JOHN HOWARD HINTON, A.M. pp. xv. 53. Price 2s. Holdsworth.
2. *On the Ability of Man. A Letter addressed to the Rev. J. H. Hinton, A.M.* By ARCHIBALD DOUGLAS. pp. 16. Rusher.

ASSUMING that no faithful minister of Jesus Christ can be indifferent to the qualifications essential to the efficient discharge of his important offices, it will obviously follow, that every judicious attempt to describe, arrange, and enforce these requirements, will be hailed with approbation, and received with thankfulness.

The list of elaborate and highly acceptable performances on this subject, has already become somewhat extended, and the opportunities afforded, by the ordinations of ministers and the anniversaries of academical institutions, are exceedingly favourable to its progressive enlargement; and we are so far from referring to this as a misfortune, that we always hasten, with more than usual satisfaction, to announce every addition which we can conscientiously recommend.

In discussing "completeness of ministerial qualification," Mr. Hinton says, "Let us contemplate, in the first place, the general reasons why it should be desired; and in the second, the particulars in which it consists." The reasons are—the magnitude of the interests involved, the multiplicity and variety of the duties to be performed, and the very serious difficulties in the midst of which the office is to be discharged. The particulars which it comprehends are—experimental piety, the knowledge of divine truth, an aptitude to communicate instruction, skilfulness in conducting an associate body, and an adaptation to general society. The author concludes with an address to those who contemplate, and may here-

after actually fill, the ministerial office, to the conductors of education for the ministry, and to the whole body of professing Christians, and to all the friends of Christianity.

There are many passages in this discourse which are entitled to our most cordial and entire approbation; for instance, we would earnestly invite the attention of every reader to the just and forcible statements on experimental piety as connected with the Christian ministry; the whole of which, would the extent of our pages permit, we should gladly transcribe. And, but for the same reason, we should be disposed to give similar prominence to the valuable remarks on skilfulness in conducting the concerns of an associate body. As a specimen of these, with the disadvantages, however, of being detached from others equally deserving of consideration, we extract the following:—

"If he (the pastor) is disposed to take no lead, church affairs will probably fall into irregularity and confusion. If he expects to command, there will inevitably ensue irritation and disappointment, with the probable appendage of party contests and separations. If he acts indiscreetly, either withholding serious matters, or perpetually consulting the church upon trifles; if he presses unacceptable measures, and does not yield to the popular will, or endeavours to carry favourite projects by unfair means, the whole church, sooner or later, will almost inevitably be embroiled." p. 36.

A more difficult part of our critical duty yet remains to be discharged; and we can and do assure the respected author, and our courteous readers, that we proceed with feelings of reluctance which are only surmounted by an impressive consciousness of our responsibility: for though this discourse appears to us to contain much which may be consulted with the highest advantage, yet, *as a whole*, we could by no means have concurred with those who "warmly solicited" its publication; nor are we

able, but in the same qualified manner, to recommend it, either as "suitable for the library," or "as a pocket companion."

In perusing a discourse "on completeness of ministerial qualification," delivered in the presence of young men preparing to go forth with the message of salvation, intended to conciliate the good opinion of all present in favour of academical institutions, and in which, too, one entire section, occupying eight pages, is devoted "to the knowledge of divine truth," it was natural for us, with our old-fashioned principles, to anticipate distinct and explicit, if not copious references to the person and work of the Holy Spirit; but we deeply regret to say, that, in so far as any information from the performance in question is concerned, "we have not so much as heard," nor can we even so much as conjecture, "whether there be any Holy Ghost." We seriously declare, that in the ministrations of the sanctuary we are no advocates for cant phrases, or mere common-place; yet even these appear to us more tolerable than an omission which may justly incur the imputation of grieving "the Holy Spirit of God," offending against the generation of his children, and hindering the success of the Gospel. If preachers and authors can be content to treat the person and office of the Divine Spirit with such silent indifference, and permit their effusions to come abroad without adverting to the unspeakable importance of his agency, they must be met with expressions of unfeigned solicitude, and reminded that the "completeness of ministerial qualification" which does not comprehend "an unction from the Holy One," must be essentially defective.

The inexcusable omission to which we have now alluded, is not, however, the only complaint we have to prefer against this, in many respects, admirable address; but we cannot resist the conviction, that it is exceedingly favourable, if not absolutely necessary, to the admission of certain sentiments which the author seems equally anxious to patronize and extend, and to which therefore

In this publication he has given strong and repeated utterance; namely, human ability and general redemption. As to the first, he says, "every man possesses a full and entire ability to be and to do all that is right;" and as to the second, "that the provision of divine mercy is unlimited and universal;" or, as expressed in another page, "He (Christ) died for the whole world, and for every man." By the former of these suppositions, the province of the Holy Spirit, in the economy of redemption, is superseded; and by the latter, the doctrine of election becomes an absurdity. And so far are these consequences of the system from being deprecated by the author, that he not only maintains throughout an unbroken silence as to the office of the Spirit, but, arguing the universal provisions of mercy, he says, "And if so, the idea that Christ died only for the elect, falls to the ground." These elementary principles belong to a scheme of theology which the author, not long since, presented to the public; and of whose value our estimate has been given in a former volume.\*

Let these sentiments be fairly submitted to the ordeal of impartial examination by the analogy of faith, the facts of experience, and the ultimate designs of eternal benevolence, and their fate will not long remain in suspended uncertainty. As to the first method of trial, the language of our author is almost ominous:—"With respect to the appeal to the sacred Scriptures, which might be urged upon him (the author) by some readers, he has only to remind them of the notorious fact, that all parties consider themselves as explaining satisfactorily the whole Bible, and that the interpretation of single passages is decided by the general doctrines previously embraced." We, however, sincerely hope that our readers will continue to inquire, "What saith the Scriptures?" and be assisted to determine, by their inspired guidance, the verity or fallacy of all religious opinions suggested to their consideration. By the application of this infallible test to

\* See Vol. II. 3d Series, pp. 312. 368.



the doctrine of human ability, and its associate errors, so acceptable to the pride both of the "acute" and the obtuse, it has been again and again exposed and exploded; nor, with whatever aid it may obtain from talent or confidence, will it ever be able to stand in the presence of such passages as the following:—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.—O, Israel! thou hast destroyed thyself; but in me is thine help.—Ye must be born again.—Without me ye can do nothing.—Who maketh thee to differ from another?—By the grace of God I am what I am.—Our sufficiency is of God.—For it is God that worketh in you, both to will and to do of his good pleasure." And if questions are proposed concerning human responsibility, which cannot be answered without violating the obvious and analogical interpretation of these scriptures, we will reply in terms which the author himself has prepared:—"We readily acknowledge that there is a limit beyond which our inquiries cannot be carried, and that there are mysterious points, of which the investigation should not be attempted."

But what say the facts of experience? Let the walls of cathedrals, of parish churches, and of conventicles attest, that within them millions, in successive periods of time, have slept or listened to lectures on human ability, delivered in every style of composition, and in every form of enunciation, the almost invariable effect of which has been to perpetuate the dominion of vice, and strengthen that abhorrence of exclusive dependence on the mediation of the Son of God, which exists naturally in every human heart; and whose influence is too potent, and too tenacious of continuing its exercise, to be subdued but by the mighty working of the Holy Spirit.

We are also most decidedly of opinion, that no sentiments can be more entirely subversive of the ultimate designs of eternal benevolence, than those which nourish confidence in the powers of

corrupt and unrenewed nature. Self-annihilation and the divine glory were never produced by such means; these, however, are the incontrovertible results of redeeming love, and in the economy of grace, are essential to the happiness of man. To the principles of human ambition they have an irreconcilable aversion, and the warfare in which they are engaged against them, is only to be concluded by their total extirpation; but "that no flesh should glory in his presence," and, "that according as it is written, he that glorieth, let him glory in the Lord," are conclusions which obtain at once their concurrence and their admiration.

In concluding our notice of this performance, we beg to assure its author, that, apart from the interests of truth, we have no end to answer in suggesting these considerations; and that we not only sincerely hope, but shall be most happy to meet him in such an exercise of his respectable talents, as may fully justify our more unreserved commendation.

The letter addressed by Mr. Douglas to Mr. Hinton, appears to have been written under the influence of pious feeling and upright intention; and we feel it to be our duty to add, that we think its principles are in more exact conformity with the lively oracles, than those advocated in the sermon of the latter. In reference to what Mr. H. has stated on the subjects of human ability, and universal provision, Mr. D. says, "Permit me to ask, whether the statement you have given agrees with the statements of the divine word? Whether it comports with ministerial fidelity, when called to give instruction to a convinced sinner? Whether it coincides with the uniform acknowledgments of real Christians? Whether the tendency be to promote godliness?" To each of these enquiries the worthy author of the letter in effect says, "No." And so say we.

*Twelve Lectures on Ecclesiastical History and Nonconformity, exhibiting a brief view of the principal facts and persons mentioned in Church History.* By I. MANN, A.M. Palmer. Price 10s. 6d.

THE history of the church of Christ after a little while, becomes the history of the Church of Antichrist. Alas! how soon the most fine gold became dim, and the wine mixed with water, and the faithful city became a harlot! Corruption, contention, crime and confusion run through all the annals. And the corruption of the best things is the worst of all corruptions. Nor can a complete reformation be hoped for, but from the effusion of the Holy Spirit, which Christians of all denominations seem now at length stirred up to implore; and from a conscientious regard to the original standard, "the law and the testimony." Oh the amazing forbearance of God in the midst of his church, while his love and faithfulness are glorified in raising up a seed to serve him in every age; never, not even in the darkest times, leaving himself without witness.

We have read this work with great pleasure. It is very highly creditable to the curious research and laborious industry of the author, who has crowded into one handsome octavo, a prodigious quantity of useful and entertaining information. They who have traversed the same field can best appreciate the expense of time and labour bestowed upon this work. Concise and compact, it may serve for a compendium, with its tables and dates. The biographical notices of eminent persons are exceedingly interesting throughout; but the thread of history seems too often broken, and there is not room sufficient to admit the writer's own reflections. Our esteemed friend evidently felt himself cramped and shackled by the narrow limits to which he was confined.

The history is divided into four periods. The first comes down as far as Constantine, A.D. 306; the second brings us to the establishment of Popery in A.D. 606; the third, to the Reformation, A.D. 1517; and the fourth reaches to the present time.

During the first of these periods occurred the miraculous defeat of the Germans by "the thundering legion," in answer to prayer. Mr. Mann says, p. 37, "I once felt less inclined to believe this than I do at present. Miracles did not cease at once; and I do not see any thing to forbid our regarding this as an extraordinary answer to prayer. And we know that after the Apostolic age miracles were wrought." This last sentence must be taken *cum grano salis*. If it mean only this, that miraculous powers, communicated by John, who long outlived all other apostles, might be in operation long after his death, though they who received them could not communicate them to others, we shall not withhold our assent. And it is evident this may lead us far into the second century. But we apprehend no miracle, properly so called, was ever wrought but in connexion with the credentials of Christ, or of prophets and apostles who also were divine messengers.

The most minute and satisfactory account of the Pontifical claims, and the gradual rise of Popery, may be found in Dr. Campbell's Lectures on Ecclesiastical History; an admirable work which Mr. Mann seems to have overlooked.

"Jesus Christ, our great example, was an *Antipædobaptist*." p. 428. This is too much in the *ad captandum* style for a grave lecturer on church history, who says in the next page, "I deal not in polemics, but in history," and who well knows that, according to the concession of Curcellæus and others, during the two first centuries Pædobaptism had no existence!

The frontispiece contains a good portrait of the author, and the dedication exhibits the grateful pupil paying the homage of deserved respect to his esteemed tutor, Dr. Steadman, in a few pages equally creditable to both.

But we must forbear. We shall be glad to see these Lectures amplified in the next edition, which will require at least a second volume.

The following extract from the dedication, p. 8, will no doubt, be highly ac-



ceptable to our readers, while it gives a fair specimen of the author's manner of writing.

"The history of the kingdom of Christ, was never more interesting than at this day. The present extent of that kingdom, the various and powerful means which are employed for its farther extension; the glorious success, both at home and abroad, which has already crowned the labours of the agents who are employed, all demand our gratitude and thanksgiving to God. Churches have been planted in the East Indies, and into many of the dialects of the eastern world has the sacred volume been translated. Africa is presenting her sable sons and daughters to Him who has redeemed his people out of every language, people, and tongue—America is exulting in the outpouring of the Holy Spirit—and the isles of the Pacific ocean are receiving the law at the hands of the Son of God;—while our West Indian colonies, where vice and cruelty reign with equal sway, are beginning to enjoy extensively the liberty of the Gospel of Christ. Our Lord is preparing the way to fill the world with his glory. However formidable the power of Rome may have been, the day of that antichristian church's ascendancy is passed for ever. Catholics may be emancipated, and all their energies may be called forth to secure domination once more over the world; but "the Beast" has received a deadly wound, which cannot be healed. The opposition offered to the claims of the Catholics by the many clubs now forming, are not to be regarded as the result of a concern for the kingdom of Christ, so much as a political struggle, in which true religion, it is to be apprehended, has but very feeble influence, and from which dissenters will discover their wisdom by standing far aloof."

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*A Defence of the Baptists; or the Baptism of Believers by Immersion shewn to be the only Baptism of the Christian Dispensation.* By GEORGE GIBBS. Second edition enlarged. London: Simpkin and Marshall.

To consider religion rather as a method of escaping punishment, than of obtaining a knowledge of God, a conformity with his will, and a fitness for the enjoyment of his Holy Presence, is an exhibition of fallen human nature, by no means peculiar to those who are confessedly "the children of this world."

We suspect this pernicious error insidiously influences a large number of those who profess to be "the children of light," and induces a laxity of doctrine and discipline, extremely inconsistent with the unity which ought to prevail in the church of Christ.

This, perhaps, is the remote cause of that injudicious application of the terms *essential* and *non-essential*, which has often led "the followers of the Lamb," to mistake for liberality of sentiment, that criminal indifference to the import of his precepts and commands, that would extend benevolence towards opponents into tenderness for erroneous opinions. Whilst, therefore, avoiding "all bitterness and wrath," we would on the one hand, promote feelings of brotherly kindness for those who differ from us "for conscience sake," we would not on the other, suffer agreement in "weightier matters," to exclude from our regard those subjects which, though of inferior importance, have still, from the authority of God, a peremptory claim to our assent and obedience.

Among these minor points of controversy, baptism occupies a conspicuous place; and, perhaps, no one has occasioned so much "envy, hatred, and uncharitableness." The virulence of pædobaptist writers has produced in too many instances, a re-action of intemperate zeal which has seduced the advocates of "Believer's Baptism by Immersion," into a fierceness of defence hardly consistent with the operation of that Spirit which "approves" itself "by kindness and by love unfeigned" as well as "by the word of truth and by the power of God;" and in the fury of polemical dispute the beautiful appropriateness, and the moral consequences of the ordinances of the Redeemer have been too much neglected.

Entertaining these sentiments, and also believing not only the divine authority, but the high importance of this interesting rite, we cannot but welcome this enlarged edition of a work we have formerly had occasion to commend, which while it exhibits with clearness and precision, the true nature and influence of baptism, is to be admired for

its temper of expression, and its freedom from the rancour of personal attack. The author observes in his preface that—

“His object in presenting the present edition to the public, is not to excite a contentious spirit about that which some may denominate the mere shibboleth of a party, nor to weaken any bond of charity that unites the church of Christ, but to support a divine institution, by exhibiting it in its primitive purity, and to lead men back to the observance of the ordinances as they were first delivered to the saints.”

—and he has accomplished his purpose well.

We will venture to assert, though nothing totally new can be said upon this often contested subject, that there has not any where been so much done to strip off extraneous matter, and present a luminous, methodical, and condensed view of this solemn institution.

The work is divided into six chapters: The first is on the nature, the second on the mode, and the third on the subjects of baptism. The fourth chapter is an examination of the theory of pædobaptism as to its origin and moral tendency; in the fifth the various grounds on which the pædobaptists have endeavoured to defend their hypothesis are investigated; and in the sixth the design of baptism is fully discussed. In the first chapters Mr. G. passes through the various historical, critical, and philological objections of his opponents in a learned and able manner, fairly encountering and skilfully removing them in his progress.

Having met his antagonists at every point, and defeated them chiefly with their own weapons, our author, leaving the defensive attitude, advances to attack their whole system both in its origin, its principles, and its moral and civil consequences. After citing an assertion of Dr. Williams, (p. 137) that on the principles of Infant sprinkling, “it may be some time before a nation be disciplined; but on the principles of the baptists, no nation ever can be.” We have the following powerful animadversions:

“The men who hold these sentiments cannot in justice to their principles stop here:

following the natural course of their own reasoning, and regulating their practice as pædobaptists by it, they must ultimately arrive at that very point where both papists and episcopalians have taken their stand; that very point whence sprung the hierarchy itself, the heaviest scourge that ever afflicted the church of God.” p. 139.

“A ceremony that transfers to the clergy a privilege which Christ conferred on the members of his church, can never be viewed in any other light than an episcopal innovation, and a most dangerous one too; since, by concentrating the power in the hands of a particular class of men, it must necessarily abridge, if not ultimately destroy, the liberties of the whole community. The men who thus saw that they had the power of making churches, would readily conceive that they had the right to govern them, and that the office of legislation rested solely with themselves, both in the enactment of laws, and in the appointment of teachers. Here, then, we trace the rise of the hierarchy itself, the very first principle in the constitution of which is infant baptism. This rite is every way suited to the spirit and policy of a church, which is more ambitious to acquire dominion than to propagate the truth, and to live in affluence rather than to exemplify the self-denying virtues of Christianity; inasmuch as it tends to exalt her priesthood, to increase her revenues, and to maintain that predominating influence which for ages she has acquired over the nations of the earth.” p. 142.

Mr. G. in a very clever note, adduces the Rev. Edward Irving's late pastoral letter as an instance of the hierarchical bias of pædobaptism to claim a right of ecclesiastical property in its subjects; and the gloomy intolerance and crude inconsistency of that gentleman's theological notions, is very powerfully exposed and censured.

The episcopal origin and peculiar fitness of infant baptism for the purposes of ecclesiastical usurpation, and the evil consequences which have followed, and must continue to follow its practice, are forcibly and distinctly shewn; and in exhibiting this view of the subject, our author displays considerable ability. We are presented with an awful sketch of the early corruption of Christianity, through the evil designs and ambitious pretensions of its false teachers and vicious professors; after which we have the following pertinent remarks, pp. 222, 223:—



"Such is the dark picture of the state of religion, only about 150 years after the death of the apostles. And yet it is to this period, 'as the first and purest age of the Christian church,' that the pædobaptists refer us for their evidence in support of the divine authenticity of infant baptism. But may we not justly apprehend, that those bishops, who did not scruple at any means of enriching themselves, had multiplied the rites and ceremonies of the church in order to increase the amount of their revenues; and that pædobaptism itself was one of the many innovations introduced for this very purpose; especially since Dupin informs us, that certain fees were exacted of all who were baptized, and that a law was passed in the council of Elvira, A.D. 305, 'prohibiting the baptized from putting any more money into the boxes or basins after their baptism, as was commonly done, lest it should be thought that the priests gave for money that which they had freely received.'

"There are other consequences connected with infant baptism which are overlooked by the Calvinist pædobaptist, and which are at variance with the whole of his religious system: It destroys the distinction between the church and the world, maintained in the Scriptures. It practically denies the doctrines of personal election and particular redemption, for there can be no election to a particular benefit of which all are partakers. This universality of grace is strongly implied in the administration of infant baptism, and it is the prominent doctrine of those national establishments which pronounce every subject of their spiritual jurisdiction a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Thus it is we find personal election, particular redemption, and justification by faith, denied by the Romish and episcopal clergy in general—for how can they hold doctrines so subversive of the opinion that every child is made a subject of grace by baptism? The fact is, that infant baptism, traced to its source, and followed to its legitimate consequences, will be found to arise out of the most subtle system of Arminian policy ever devised; and to be the most powerful practical expedient for supporting and propagating the doctrines of universal grace and general redemption, within the compass of human agency. It proceeds upon the general principle, not only that all men are alike eligible to salvation, but that *grace*, of which baptism is the outward sign and seal, is conferred upon all men." pp. 240, 241.

We next come to "the tendency of pædobaptism," which, as we believe it to be the perversion of a divine command, has always appeared to us preg-

nant with evil to the church of Christ; and we fear that many who affect to treat the administration of this ordinance as a matter of very inferior moment, do so from a culpable inattention to its nature, and are chargeable with inexcusable ignorance. To persons of this description we recommend the following observations:—

"Men are more apt to detect and ready to expose a fallacious interpretation of a fundamental truth, than they are to trace the bearings of a misapplied ordinance in all its consequences on the moral state of society. This is the point to which we wish to direct the attention of the reader, inasmuch as we fear that, that destitution of religious principle in connexion with a formal profession of Christianity on the one hand, and that profligacy of manners combined with a spirit of the most determined infidelity on the other, which are the awful signs of the times in which we live, may be attributed in no inconsiderable degree to the substitution of infant baptism as a universal rite, in the room of that special ordinance which Christ instituted as a public expression of our faith in him. That our fears on this point are not altogether groundless, must be manifest to those who will be at the trouble to consider the nature of the rite itself, the arguments adduced in its support, the opposition of sentiment which prevails among its advocates, and the influence it has upon the minds of those who have been taught to regard it as a mean of grace and salvation." p. 227.

(To be continued.)

*Memoirs of Mrs. Huntington, of Boston, Mass. With an Introductory Essay, by*  
JAMES MONTGOMERY.

FROM a multiplicity of engagements, this excellent volume has lain on our table for some time unnoticed, a circumstance we the less regret, as we perceive it has already found its way into the families and closets of many pious females in this country, as we have no doubt it has in the American States. To those who have not yet obtained this interesting memorial of exalted piety, connected, as it here is, with eminent good sense, we most cordially recommend it; not for a superficial, hasty perusal, but as a valuable closet companion, worthy of frequent

reference, and calculated, under a divine blessing, to feed the religion, to enkindle the devotion, and to stimulate the zeal of all who are concerned for their spiritual improvement.

The admirable essay prefixed to this volume is worthy the pen of Mr. James Montgomery, and renders all further recommendation of Mrs. Huntington's numerous excellences unnecessary. For ourselves, we can truly say, it has not been our happiness for a considerable period to meet with female memoirs so valuable in every point of view, or more calculated for purposes of general utility. This opinion of the work before us we willingly corroborate by an extract from the essay above mentioned.

"But though the present volume may be a blessing to all into whose hands it may come, and to whose hearts it may speak, in that pure and beautiful language which the spirit of the writer herself would hardly disown in her beatified state; yet to the better sex especially, to the young, the beloved, the betrothed, the wedded, and the bereaved among them, this book deserves to be a manual for daily perusal and nightly meditation. All that a daughter, or a sister, a wife, a mother, or a widow can feel, is either briefly, but clearly—or largely and glowingly set forth. Her simple and unreserved confessions will be found the more immediately profitable, because nothing happened to her beyond what may come to each of themselves, in the ordinary course of Providence."

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*The Missionary Gazetteer; comprising a Geographical and Statistical Account of the various Stations of the Church, London, Moravian, Wesleyan, Baptist, and American Missionary Societies, &c.*  
By CHARLES WILLIAMS.

SUPPOSING the information here given to be accurate, and we have no reason to doubt that it is so, this must be a useful, as it is an entertaining work.

Those who are honestly concerned for the universal diffusion of Christian truth will read this volume with emotions of ardent gratitude to God, who has excited his servants to attempt, and aided them in performing, what they have accomplished. It is truly gratifying that a considerable volume should be required, to give only a short notice of

all the missionary stations that now exist. Such, however, is the fact, and it is our duty to give glory to God, and make new exertions for the extension of his reign over the population of the earth. Nor is the volume we now recommend less worthy of regard on account of its tendency to excite prayer for the success of missionary exertions, so numerous and so interesting as those it presents to our notice. Who that takes a just view of the true interests of man, can stand on the elevated ground here attained, and view so great a number of enclosures from the barren wild in a state of cultivation, without praying that the dew, and the rain, and the sun may be abundantly given, under whose influence all will prosper, and without which nothing will be fruitful that is good? "Save now, O Lord, we beseech thee; send now, O Lord, prosperity!"

The statistical accounts of our author are correct and full, and the missionary information is extensive enough to be useful. An Essay on Missions is prefixed, which is well written, and deserves attention, as adapted to feed the flame of holy missionary zeal which the Lord has kindled. We object to nothing in this essay but its commendation of the Missionary College at Serampore.

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*The Contrast; or Brief Memoirs of Nubilus and Honestus.* London: Barfield.

THIS little pamphlet contains internal evidence, not only of having been written by a minister, but a minister of experience and discernment. Under the fictitious names of Nubilus and Honestus, it exhibits the striking realities of every day's occurrence in the Christian church. The lax professor on the one hand, and the exemplary saint on the other, are presented to us in their contrast of *character, spirit, and end*. If a new publication were contemplated, to be called after the old title of Mather, "Essays to do good," our opinion is that this, with slight verbal alterations, would deserve to be the first of the series. It is plain, pointed, and accurate in its delineations.



## NEW PUBLICATIONS.

1. *Crown Street Chapel Tracts, containing an abridgment of the works of ancient and evangelical Divines; with a short Memoir of each author.* By John Rees. R. Baynes, Palmer, Westley and Davis. 4s.

2. *Memoir of the Life and Character of James Wait, a pious Shepherd; with a variety of remarks and reflections.* By Robert Maclaurin, Minister of the United Associate Congregation, Coldingham. Edinburgh: Oliphant. Price 2s. 6d.

3. *The Scripture Student's Assistant; being a complete Index and concise Dictionary to the Holy Bible: in which the various persons, places, and subjects mentioned in it, are accurately referred to, and every difficult word briefly explained.* By the Rev. John Barr, Author of *Catechetical Instructions on Baptism and the Lord's Supper*. Simpkin and Marshall. Price 3s. 6d. One unknown word in a sentence often obscures the whole of it. We rejoice, therefore, in the multiplication of books of this description.

4. *West Indian Slavery traced to its actual source; with remarks illustrative of the present state of Colonial Affairs, and an appeal for sympathy and consideration.* pp. 24. Westley and Davis.

5. No. VI. *Quarterly Extracts of the British Society for promoting the Religious principles of the Reformation.—British Reformation Society. The Speeches of the Rev. Dr. Singer, and Rev. Messrs. M'Ghee and Daly: as delivered at the Rotunda Meeting for discussion; held under the auspices of the Dublin Metropolitan Auxiliary to the British Reformation Society, Dublin, Nov. 26, 1828.*

6. *The Dublin Metropolitan Auxiliary to the British Society, &c. &c. to the Roman Catholics of Ireland.* Hatchard, Nisbet and Seeley.

7. *Anti-Slavery Monthly Reporter for January 1829. Supplement to ditto.* Very interesting pamphlets to all who are caring for the 800,000 of our fellow subjects who are still held in slavery.

8. *The Catechism in Rhyme: illustrated by facts.* Second edition. Hamilton. 8d. This is a highly acceptable present to the children of our Sunday and Charity schools.

9. *Infant Education; or practical remarks on the importance of educating the Infant poor, from the age of eighteen months to seven years, &c. &c.* By S. Wilderspin. Fourth edition. Simpkin and Marshall. Price 4s. 6d. We rejoice to see a new and improved edition of this work which we

noticed with the warmest approbation when it first appeared.

10. *Illustrations of Prophecy; in the course of which many predictions of Scripture are elucidated; together with numerous extracts from the works of preceding Interpreters.* Also, *new Illustrations of Prophecy; in five Dissertations on an Infidel power; the Abyss or Bottomless Pit; the Symbolic Dragon; a Millennium; and the Coming of Christ: to which is appended a Sermon on the Kingdom of Christ.* In two vols. Baynes, and Holdsworth and Ball. One Guinea. We shall embrace the earliest opportunity of noticing more at length this highly respectable performance.

11. *Two Funeral Sermons for Rev. Matthew Wilks, preached by Rev. Geo. Collison, and the Rev. Andrew Reed.* Price 1s. each.

12. *The Modern Martyr.* By the Author of *the Evangelical Rambler*. 2 vols. 12mo. Price 10s. bds.

13. *A Pastoral Letter on the Subject of Revivals in Religion.* By the Rev. J. A. James. Price 6d.

14. *Christian Charity Explained.* By the Rev. J. A. James. 2d edit. 6s. bds.

15. *A Narrative of a Journey from Constantinople to England.* By R. Walsh, LL.D., M.R.I.A. 3d edition. Price 12s. boards.

### In the Press.

A Memento for the Afflicted, by Barzillai Quaife.

Mr. W. Carpenter, author of *Scientia Biblica*, &c. has in the press, in one large vol. 8vo. *Popular Lectures on Biblical Criticism and Interpretation.*

Mr. W. Jones author of the *History of the Waldenses*, &c. has in the press, a *Christian Biographical Dictionary*, comprising the lives of such persons in every country, and in every age since the revival of Literature, as have distinguished themselves by their talents, their sufferings, or their virtues. The Work may be expected to appear in the course of next month.

*Believing unto Salvation: a sermon occasioned by the death of Mr. R. L. Storks,* delivered at Keppel Street, Russell Square. By G. Pritchard.

Mr. Isaac Mann, Author of "*Lectures on Ecclesiastical History and Non-Conformity*," has in the Press, a Volume of Biography, entitled *Memorials of Christian Friendship*; which will be ready for delivery at the latter end of the month of March.

## OBITUARY.

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### THE REV. MATTHEW WILKS.

Our limits will not allow us to give a delineation of the character of this venerable and devoted servant of Christ; the following brief particulars, which we have been able to collect, relative to the commencement, pious labours, and closing scene of his long and valuable life, will, we doubt not, be greatly interesting to our readers.

The Rev. Matthew Wilks was born at Gibraltar, on St. Matthew's day, 1746, which originated his name. At West Bromwich, near Birmingham, he heard, in 1771, the Rev. Wm. Percy, the evangelical curate of that parish, and was converted under his ministry. On the urgent recommendation of Mr. Percy he resolved to devote himself to the ministry, and went to Trevecca College, under the patronage of Lady Huntingdon; and in the autumn of 1775, within four years after his conversion, he became one of the successors of the immortal Whitfield, and a minister at the Tabernacle and Tottenham-court Chapel in London. With undiminished and even increasing acceptance, he continued a pastor of those large congregations for more than fifty-three years, till death terminated his labours.

During that long period he occupied an eminently distinguished and useful situation in the Christian church. His path was the path of the just, shining brighter and brighter to the perfect day. Distinguished by his intellectual qualities, devoted to God and his cause, acute, active, energetic, and discreet, he accomplished much good. As a preacher, he was sententious, original, impressive, and successful. It is stated that at one time there were ten pastors of churches, to all of whose conversion he had been instrumental. Somewhat stern in manner, he was peculiarly kind in heart, and he was a special benefactor to the deserving poor. Twelve almshouses for widows, and a charity school for cloth-

ing and educating one hundred children, were established and continued at the Tabernacle, entirely at his request. In his spirit he was firm and uncompromising, but truly catholic; and included Pearce, Fuller, and Ryland, among his intimate and valued friends.

He early promoted the Book Society, and was an energetic supporter of Highbury College in its infant days, and when few students were educated, under the care of Dr. Addington at Mile End. Indeed he was greatly instrumental to all the noble Christian undertakings of the last thirty years. He was one of the founders of the London Missionary Society. Its plan is said to have been formed at his house, and the first preliminary meeting was convened by him and Mr. Eyre. With the commencement of the British and Foreign Bible Society he was also connected; and there are few Societies for the promotion of knowledge, for the education of the poor, for the diffusion of heavenly truth in England or Ireland, at home or abroad, which he did not by his exertions or advice greatly assist. As he advanced in life, his character, judgment, and experience rendered his opinion and influence increasingly valuable. He was consulted by men of all parties and denominations, and became the Nestor of the rising generation of ministers, as he had been the associate of the great and good men who had passed before him to their eternal rest. These qualities and true distinctions were the result of great devotion, simplicity, and economy of time. His public prayers in the sanctuary were peculiarly reverential and sincere. They were the breathings of a humble, but believing heart, and so well adapted to the congregations and occasions, that they could not be listened to without emotion and effect. He was obviously very conversant with the Scriptures, and it has been mentioned that he generally read them through four times in



every year. He is known to have been very disinterested, and to have devoted half a moderate income to the cause of God; and in a paper drawn up recently before his death, he declared his serious opinion, that professors should, in these eventful times, remember the interests of religion, not only by liberal donations through life, but by testamentary bequests at death; and by his own disposal of his property he added the weight of his example to the force of his advice. At length, though by reason of strength he had attained fourscore years, his heart and strength began partially to fail, and anxieties as to the appointment of a successor, and the expiration of the lease of Tottenham-court Chapel, probably inflicted pain, which added severe solicitude to the incipient debility of age. Of the incidents that illustrate these remarks, and that occurred during his last illness, we have collected some facts from the sermons and statements of his friends, and rejoice that the grace of God which upheld him, and made him a bright example through life, shed a benign and cheering radiance on his dying hours.

In October last his fatal indisposition first appeared, being an internal inflammation, but was apparently removed. During that sickness, he said, "I am weighed down by sorrow, and the cares of the churches. I endeavour to tell God he is my God, and to tell him the character he sustains to his church, but I find it hard always to trust him, though I know he is a wonder-working God." At another time he said, "I have more cares than I can well sustain, from my own sins, my own infirmities, and the cares of the churches, and for the cause of Christ. I can only relieve one care by another, and throw off one anxiety because another comes to take its place. My health is improving, but my spirit is bowed down." Yet he wrote in December to Mr. Roby, of Manchester, and said, "Though I am a suffering, I hope I am not a murmuring servant of God. I feel satisfied with his will, and ready for either world, for earth or heaven."

After the removal of his disease, he

resumed, in January his pastoral and public labours, but was again assailed by his complaint on Friday, Jan. 23, 1829, which terminated fatally about seven o'clock on the morning of Thursday, Jan. 29, after severe sufferings, patiently endured for six days. During that illness he underwent much pain, which prevented conversation, but he evidenced that same practical godliness, the same pastoral affection, the same solicitude for the cause of Christ and the souls of men, the same profound humility, and the same calm confidence in God, that had appeared through life.

On Monday he thus addressed his son: "I do not despair as to my health, nor despond as to my soul. I know—know—know—yes, know my Saviour is Christ!" Afterwards, "I have no fear, no terror, no alarm, not the slightest anxiety about my soul;" and subsequently, "There is the promise of a glorious resurrection to everlasting life! How great is that blessing! That is my joy!"

On Tuesday, after a friend had inquired, "Can you say, Sir, Christ is precious?" he answered, "Yes!" and when she had added,

"Jesus, my God, I know his name,  
His name is all my trust"—

he proceeded, after a pause, fervently and distinctly to repeat—

"Then will he own my worthless name,  
Before his Father's face;  
And in the new Jerusalem  
Appoint my soul a place."

To his grandson, Mr. James Parsons of York, he said, "The Lord be with you, the Lord be with you, the Lord go with you, and stay with you;" and when Mr. P. had quoted, "He is able to keep that which you have committed to him," he answered emphatically—"Every whit, every whit."

His sufferings on Wednesday were great, but he spoke cautions and encouragements to all around. "Think," he said, "of a covenant God; but think too of your duties to him, who is a God faithful to his covenant:" adding, "We come so short of his glory!" After-

wards he said to his grand-daughter, "Lift up your heart in prayer for me, pray in the spirit, and you will be right; but more, still walk in the spirit." To his son he whispered, "God will help you;" and firmly, "He is able to supply all your need, according to his riches in glory by Jesus Christ."

As his sufferings were extreme, he softly exclaimed, "He will soon come and heal all my sorrows;" and, "Oh, the exertion of dying! but he makes my bed." And again, to his son he uttered, "I can do nothing but this: God is our God for ever and ever;" and with great emphasis, "He will be our guide, even unto death!" May we die the death of the righteous, may our lives and our last end be like his! That life was godliness, that end was peace.

His funeral afforded a memorable proof of general affection and regret. It occurred on Friday, Feb. 6. The corpse was placed in the Tabernacle, where, before an immense congregation, deeply and suitably affected, two hymns were sung, an appropriate and solemn prayer was offered up by the Rev. John Morrison, and an affecting, but impressive address was delivered by the Rev. Rowland Hill, his oldest surviving and venerable friend. Amidst vast concourses of spectators, the funeral procession then moved to Bunhill Fields. The corpse was preceded by more than eighty ministers of all denominations, from the country as well as from London, and including Dr. Rippon, Dr. Newman, Dr. Cox, Messrs. Dyer, Davies, Price, Gibbs, and others of our Denomination, as well as deputations from the London Missionary and other Societies. After the corpse, appeared the relatives and more than 150 officers and principal members of the congregations over whom the departed had presided, and to whom he was justly dear. The pall was borne by Drs. Winter, Collyer, Harris, and Anderson, and the Rev. Messrs. Hockley and Platt. At the burial ground, the concluding part of the burial service of the Church of England was read by Mr. Hill, and universal solemnity and sorrow seemed to impress the ministers and throngs

whom holy brotherly attachment, or a sacred filial love had collected round the tomb.

Excellent funeral sermons were preached by the Rev. George Collison, and the Rev. Andrew Reid, on the ensuing Sabbath,\* which probably will be published before our monthly publication can contain this record of respect; and very many ministers in all parts of England also improved a bereavement that may well excite sympathy and prayer. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

#### THE REV. THOMAS WAKE,

Was born Sept. 16, 1765, in the parish of Christ Church, London; he was the only one of ten children that was spared to mature life; his parents were removed by death before he had arrived at the age of sixteen years. He was placed at a merchant's house as a clerk, in a family that were not pious, which was agreeable to him, he being at that time "a lover of pleasure more than a lover of God." But an all-wise Providence removed him into another family, where prayer was attended to morning and evening. This struck him with surprise, particularly that any one could pray extempore, and with such variety of expression, as he had hitherto attended to prayer only with a form. About this time a companion, with whom he had spent many Sabbaths in parties of pleasure, invited him to go with him to hear an evangelical minister. He accompanied him, and there, for the first time, impressions were made which were never removed. His companion would not afterwards go with him to the place, which terminated their friendship; thus the one was taken and the other left. After this he became greatly alarmed, and suffered much distress in his mind. A good man observing his great dejection and trouble of spirit, said to him, "Young friend, 'it is the goodness of God, that leadeth to repentance.'" This

\* The former, from Heb. xiii. 7 & 8; and the latter from Heb. xi. 4. "He being dead, yet speaketh."



the Holy Spirit was pleased to apply with power, so that it was attended with the happiest consequences, and their friendship continued until death. He attended on the ministry of Mr. Gwenap, who preached in Piccadilly, by whom he was baptized. He joined the church at the age of seventeen years. Afterwards his brethren, thinking him to have talents for the ministry, requested him to exercise them when the pastor was absent from the prayer meeting. One evening he did so, by giving his thoughts on a passage of Scripture. His brethren were satisfied that he had abilities, and wished him to exercise them at the workhouses on Sabbath afternoons and evenings, which he did for a considerable time. He was nearly nineteen when he was sent to supply destitute churches in and about the metropolis. He preached also at Croydon, Mitcham, Greenwich, Eltham, and Dartford. He was invited to Hoddesdon in Herts, where he continued to labour, and in the surrounding villages, for twelve months, at which time he received an invitation to Smarden in Kent. After preaching there for some months, he accepted the call of the church to become their pastor, and was ordained the 4th of June, 1789. On the 18th of the same month he was married to Sarah, the only daughter of John and Sarah Boorne, of Deptford, (this union continued thirty-nine years,) by whom he had four daughters and one son, who is now pastor of the Baptist church, Kissingbury, Northamptonshire. Mrs. Wake, three daughters, and the son, are left behind, to feel and deeply to lament the loss of a husband and a parent.

In April, 1793, he was removed from Smarden to Leighton Buzzard, Beds, where he was settled in 1794. At the commencement of his labours there, the church consisted of twenty-one members, some of whom were afterwards excluded, the antinomian spirit having affected several of them. The first addition to the church was seventeen, which was encouragement to him in the midst of trials and difficulties. He was enabled to preach three times on the

Sabbath at home, and a week day lecture; also at the surrounding villages, Heath, Great Brickhill, Wing, Winslow, Aston Abbots, Billington, Mentmore, and occasionally at Hockliffe and Ivinghoe; at four of these places he lived to see churches formed. Many of the believing villagers were the fruit of his ministry.

In 1800, it was found necessary to enlarge the meeting-house, which will now accommodate between four and five hundred hearers. His means of support being very limited, he was necessitated to keep a day school for more than twenty years; which, with his constant preaching almost every night during that period, greatly impaired his health. Visiting London, he had the advice of a medical man, who said, "Sir, if you do not abridge your labours, you will soon be in the grave." At this time his constitution had received a great shock. A member of the church soon after that time was unwell, and when conversing with him on sickness and mortality, said, "Sir, I am not desirous to live: I had rather be with Christ." "O, (said he) such men as you are not needed so much in heaven as you are on earth. Use means, and be willing to live as long as you can, that God may be glorified by you."

During the last ten years of his life, his friends kindly exerted themselves, by which means the school was given up, to the satisfaction of both himself and them. In his village journeys he was always constant, no weather preventing his being punctual to his engagements; so that it became proverbial, "Mr. W. will be there at his time; we must go, or we shall lose the sermon." In all his movements he was a strict observer of time, as one that duly appreciated its value, and arranged its hours accordingly. His evening visits to his friends, detained him not a minute behind his time for the domestic altar. His memory will be long cherished in the villages, where he lived in the affections of many.

During his ministry at Leighton, he baptized 292 persons. In his preaching he was very generally esteemed, suiting

himself to the capacities of his hearer. He never tired by his prolixity. A few years ago, a young minister said to him, "Mr. W. how long are you generally in your sermons?" He replied, "About three quarters of an hour." "Why," said he, "I am an hour and a quarter or half." Mr. W. answered, "I do not study how much I shall say in a sermon; but what would be superfluous; and ought not to be said." On the doctrine of Divine Providence, the Atonement, Intercession, and Priesthood of Christ, &c. he used to dwell with peculiar delight, and by faith was enabled to live upon through many trials; and in his last affliction and dissolution he did not

"Fill his fellow creature's ear  
With the sad tale of all his care"—

but casting his care upon God, who cared for him, he rested in his will. Dr. Cox said, when improving his death, "I have seen him the same cheerful man in trials and afflictions, as in prosperity and ease; and I have known him under many such changes." He was very apt also in comforting dejected souls. He has often been called "the son of consolation." As a friend, great confidence might be put in him. A person once said, "I dare trust a secret with him, even where my life was at stake." No whisperer or backbiter ever had his countenance, and those who most intimately knew him, know that nothing was more unnatural to him than to talk about and defame the character of others. Dr. Cox, in his sermon, said, "He had the least of a censorious spirit he ever knew a man or minister to possess." Such was his attachment to, and confidence in, the people of his charge, that he said to a friend a few years ago, "I have lived and shall die in the midst of my brethren. No where is like home." He was very conscientious and punctual in the fulfilment of his pecuniary obligations; with a small stipend his motto was, "Owe no man any thing." He was quick in the dispatch of business, always desirous of redeeming time. As a husband he was kind and affectionate, as a parent, tender, but decisive.

He was made useful to his eldest

daughter at family worship, and had the pleasure of baptizing her; also his only Son, who was afterwards called to the work of the ministry. The loss of his daughter about four years ago, inflicted a deep wound, though at the time he discovered great resignation and holy fortitude, and was enabled to improve her death, from those words. "For he doth not afflict willingly nor grieve the children of men." Yet a rapid decline of health was but too apparent. In Nov. 1827, he ruptured a blood vessel, from which period there has been a constant breaking up both of the powers of body and mind. A few months previous to his death he said, "My memory fails, but my judgment sits entire on the throne." After he had given in his resignation, (which was six months prior to his decease,) he said to a friend, brother, "When a good man's work is done, and his usefulness is at an end, it is a mercy in the blessed God to take him to Heaven;" his friend replied, "indeed it is;" "Yes," he rejoined. A few weeks before his dissolution one observed to him, "Melancthon said there were two reasons why he wished to die, one was that he might be with Christ; the other to be beyond the censures and envy even of good men." These sayings seemed to sink deep, and passed with a smile, "For the words of the wise were with him as goads," &c. He said, "Brother J., one morning I thought I was going to die;" here his voice failed and tears ran down his withering cheeks. Recovering himself he said, "Well here is no cause for alarm; my family are grown up, and tolerably provided for upon the whole; and I hope most of them are in the way to Heaven; my dear boy," then he paused and wept, "fears God, serves the Lord Christ, and I hope is useful in his kingdom. As to my dear wife, God will bless her," (all this was spoken in broken accents and tears.) Another friend said to him, "Sir, the truths which you have preached, now are your support and comfort;" he answered, "I should be a poor creature indeed if they were not." A few days before his dissolution, his son while supporting him said, "Dear Father what is the state of your mind



in the prospect of eternity?" he answered "Calm." "On what do you rely?" he said, "On the atonement of Christ." "At intervals I trust you have communion with God?" he answered "Yes." Before his dismissal he closed his hands and lifted up his eyes towards Heaven, moving his lips and gently fell asleep in Jesus without a struggle or groan; he had for years anticipated death as going to sleep; thus at the close of the Sabbath, (of which he had often said at the table of the Lord, it would

be delightful to go from worshipping below, to worship above on that sacred day), he was permitted to enter the Temple whence he shall go no more out.

On the following Friday his remains were interred in the burying ground adjoining the meeting-house. The Rev. T. Ramsey of Toddington, delivered the address and prayed, and on the Sabbath afternoon Dr. Cox of Hackney improved his death to a crowded auditory, from 2 Cor. v. 1.

## INTELLIGENCE.

### FOREIGN.

#### SABBATARIANISM IN AMERICA.

*To the Rev. J. B. Shenton, London.*

*Brookfield, Madison County, New York,  
Nov. 28, 1828.*

MY DEAR SIR,

YOURS of 25th of March was duly received, together with your Tributes and Pleas, for which I return sincere thanks, not only on my own account, but likewise on behalf of the Seventh Day Baptist General Conference. Mr. Burnside wrote to me a few months previous to his death, and sent me three copies of his Remarks on the Sabbath, which was highly approved of. The work has been reprinted with notes by the American publisher, and has been extensively circulated. After receiving his remarks, we sent to London for his Religion of Mankind, and his Religious Allegories, which we obtained from his booksellers, together with an account of his death. The American Seventh day Baptist, considered that they had sustained a great loss on his death, and deeply sympathised with his bereaved people, but we were prevented from expressing our feelings to them on the subject, not knowing to whom to address a line. We were very fearful that the cause of the Bible Sabbath would be left without a witness or defender in England, but your communication was like the coming of Titus, it revived our desponding spirits, and we fell to render thanks to God for his goodness to our Transatlantic brethren.

We highly approve of your exertions in the cause of Truth, and pray the great Head of the Church to crown your labours with abundant success.

I am directed by the General Conference to answer your letter, and to transmit three copies of the Minutes of the last Conference, (Oct. 1828) by which you will perceive that the cause of Sabbatarianism is still advancing in America. There have been several churches added to the General Conference, and many members to individual churches, since my last communication to the late Rev. Robert Burnside. We have at least six ministers now in our connection, who are recent converts from the first day.

Besides the twenty-four churches belonging to the Association, there are two others in the western part of New York, who are without settled ministers, but are partially supplied by our Missionaries. One on the western part of Pennsylvania, and another in Ohio, both having ministers, which added to twenty-four associated churches, make twenty-eight in our fellowship in the United States. Besides these there is a small church in Delhi, Deliwane County N., another in Upper Canada, the fruit of the labour of Elder Daniel Mac Arthur from Scotland. There are likewise two or three settlements of German Seventh Day Baptists in Pennsylvania, with whom I once opened a correspondence, but have had no particular information for four or five years past. God has blessed our labour beyond our most sanguine expectations. Whether these means would be adapted to the circumstances of the people of England, you are certainly better prepared to judge than I can be. We crave an interest in your prayers, while I assure you that we are not unmindful of you at the throne of Grace.

We request a continuation of your correspondence, with the communication of any thing in your possession, which in your

opinion would be interesting to us, and wish you to write as soon after the reception of this as will suit your convenience.

Yours affectionately,

ELI. S. BAYLEY,

Corresponding Secretary.

## DOMESTIC.

### Recent Deaths.

Died on the 14th of February, at his house at Islington, Mr. John Satchell, formerly of Kettering, Northamptonshire. During 20 years of his residence at the latter place, he was a member, and for several years a deacon of the Baptist church under the pastoral care of the late Rev. Andrew Fuller. On Mr. Satchell's removal from Kettering to London, in December 1817, he joined the church in Eagle Street, of which he was during the last nine months of his life a deacon. His death was sudden and unexpected: it was preceded by a few days' indisposition, which however, had abated, and he was considered to be convalescent. On the above day, whilst at dinner with his family, he was attacked by an apoplectic fit, slipped from his chair, and expired immediately! He was a good man and well prepared for the solemn change.

"How many fall as sudden, not as safe!"

An obituary will be given in an early Number.

Died on Thursday the 12th inst. aged 33, after a short but severe illness, Hester the beloved wife of the Rev. Samuel Hatch, Minister of Salem Chapel, Ipswich, and youngest daughter of the late William Francis, Esq. Colchester. Some particulars respecting this truly Christian character may soon be expected.

### A DAY OF FASTING AND PRAYER.

*Fen Court, Dec. 23, 1828.*

At a numerous meeting of ministers, (Dr. Newman in the Chair,) it was unanimously resolved—

That it be respectfully and affectionately recommended to our Churches and congregations, in town and country, to unite with our Christian brethren of other denominations, on the 17th of April next, the day commonly called *Good Friday*; for the purposes of fasting, humiliation and prayer; and more especially, with a view to implore the general effusion of the Holy Spirit.

SAMUEL BLIGH, Sec.

### MEETING OF DISSENTING MINISTERS.

At an extraordinary Meeting of the General Body of Protestant Dissenting Ministers, of the three Denominations, residing in and about the Cities of London and Westminster, held at Dr. Williams's Library in Red Cross Street, on Tuesday, January the 20th, and by adjournment, on Tuesday, January 27, specially convened to take into consideration the expediency, at the present juncture, of issuing resolutions declaratory of their earnest desire of the Repeal of all the remaining Statutes that attach civil disabilities to religious opinions, and of their loyal confidence in the wisdom and conciliatory spirit of the Legislature, and of his Majesty's Government; and also the propriety of petitioning both Houses of Parliament for the speedy adoption of such measures as may unite all the subjects of the realm in the enjoyment of equal religious liberty.

The Rev. F. A. Cox, LL.D. in the Chair.

It was Resolved,

That we cannot assemble as a Body, without again expressing our fervent gratitude to the Almighty disposer of events, for the signal benefit conferred through his gracious providence upon the Protestant Dissenters of Great Britain, by the late repeal of so much of the Corporation and Test Acts as imposed the Sacramental Test.

That deeply impressed with a sense of the importance of the measure to the interests of true religion, and to the peace and prosperity of the kingdom, we deem it our bounden duty to put upon record our earnest desire of the repeal of all the remaining statutes that attach civil disabilities to religious opinions.

That at the present crisis we feel ourselves called upon to declare our loyal confidence in the wisdom and conciliatory spirit of the Legislature, and of his Majesty's Government.

And that Petitions be presented by this body to both Houses of Parliament in the ensuing Session, praying the speedy adoption of such measures as may unite all the subjects of the realm in the enjoyment of equal religious liberty.

THOMAS REES, LL.D. Sec.

### LONDON BAPTIST BUILDING FUND.

*To the Editor of the Baptist Magazine.*

SIR,

At a Committee-meeting of this Society, held at No. 5, Paternoster Row, Feb. 10, 1829, it was stated by a gentleman present, that a minister from the country, now collecting for his case in London, had, as an argument to obtain assistance, reported that this Society was about to be dissolved. The



Committee, supposing that this minister might repeat the same elsewhere, to the prejudice and injury of the Society, unanimously resolved,

That the secretary be requested, to *contradict* the said *Report* in the next Number of the World Newspaper, and in the Baptist Magazine, and the New Baptist Miscellany.

In compliance with this request I forward the above for insertion, and am, Sir,

Yours respectfully

JAMES HARGREAVES, Sec.

29, Charles Street,  
City Road, Feb. 12, 1829.

Having thus been called, Mr. Editor, to introduce the *London Baptist Building Fund* to the notice of your readers, will you indulge me with a small portion of your columns, and I will state some things respecting the Society, from which the public may judge, whether it be dead, or likely to die. In little more than three years, (ending last April) fifty-five churches were assisted by the Society, with the sum of 41051. Twenty-five of them had been relieved to the amount of 17351. in fifteen months. The whole of this money, without any deduction, or expence, except postage, is appropriated to the liquidation of the debt owing by the respective churches. Up to this day the Society continues in active operation, and money is transmitted into the country from month to month. The collector were paying over, into the hands of the Sub-Treasurer, at the very time the intelligence of the *dissolution* of the Society was announced, no less than 1031., and which is not more than half of what has been collected since the commencement of the present year. Can it therefore be supposed, that a Society so liberally supported, should give up the ghost? Its friends are under peculiar obligations, to thank God, take courage, and go forward. Their fears have been dissipated, and their hopes more than realized.

The object of this Society is to assist needy cases, and at the same time, to prevent the expence of long and painful journies, and the unavoidable inconvenience attendant upon ministers' leaving their families and churches; and upon gentlemen and merchants being interrupted in the midst of necessary and urgent business. Twenty-five per cent. was generally expended on the plan of personal application. Some ministers, from adventitious circumstances, have contrived to carry home something more than three-fourths of the money collected; but there have been instances where thirty, forty, or fifty per cent. has been expended; and some, where the *entire* of what has been collected, has not been adequate to pay the expences. In a letter read at our last Committee-meeting, it was stated, that for a

Case collected for in London in 1817, 751. were obtained, and an expence incurred of 261. 15s. 6d.: viz., more than thirty-five per cent. and above seven shillings in every pound! I could name a minister who in the course of four years, was absent from his family and church, on begging excursions *forty-three weeks*; during which he travelled 2132 miles, walking a great proportion, and yet with all his extreme labour, united to frugality, reduced the debt of the place, only 1401. The expence incurred by the present Society in the collection and distribution, including printing, postages, &c. &c. is from three to four, or four and a half per cent. Nothing need be added to shew which plan should be preferred.

The Society, however, though well supported, is desirous and *deserving* of further aid. The necessity for building new places of worship in the country, and for enlarging others; while it indicates the progress of the Gospel, calls for gratitude in proportion as it multiplies applications for assistance. Within the years 1827 and 1828, no less than fifty nine applications have been made to the Society for assistance.

If gentlemen could do themselves the justice and favour of hearing the urgent pleas made by the applicants, and would consider the claims, that the cause of God has upon them, many that now subscribe liberally, would increase their contributions; and others that do not subscribe at all, would, without further solicitation, enrol their names among the supporters of the *London Baptist Building Fund*.

Persons have an undoubted right to dispose of their bounty as may seem best to them, and it may be supposed that those who do not contribute to *this Fund*, assist Cases on personal application very liberally. Surely, none of them will avail themselves of the existence of this Society, as a ground of refusal. This would be a species of disingenuousness, and insincerity, which it is hoped, cannot be found among those who profess to love the Saviour.

#### UNION OF MINISTERS IN DUBLIN.

On Friday, the 2nd of January, 1829, the day appointed for humiliation and prayer, the first meeting was held in De Olier Street Chapel, in the morning, at eight o'clock, when the Rev. Mr. M'Crea gave the address, on the *nature* and *ends* of such a fast as God approves.

At ten o'clock, the second meeting was held, in Zion Chapel; the Rev. Mr. Urwick gave the address, on the *necessity* of self-examination and abasement before God.

At two o'clock in the afternoon, the ministers and congregation met in Union Chapel, where the Rev. W. H. Cooper addressed

the congregation on the *importance* and *necessity* of the out-pouring of the Holy Spirit.

At half-past seven o'clock, the last meeting was held, in York Street Chapel, when the Rev. D. Stuart gave the address, on the happy effects of the Spirit's influence, on individuals and congregations. The devotional services were conducted by the Rev. Messrs. Stuart, West, Creighton, &c. &c.

The meetings were all well attended, the addresses *very appropriate* and impressive; the lovers of Zion returned in the evening to their respective places of abode, edified and deeply impressed. We hope and pray, that the services of the day will promote earnest prayer for an abundant influence of the Holy Spirit, and be an omen of much future prosperity to Ireland. J. W.

## ORDINATIONS, &c.

### LEIGHTON BUZZARD.

The Rev. E. Adey, of the Newport Pagnell Evangelical Institution, has accepted an invitation to become the pastor of the Particular Baptist Church at Leighton Buzzard, Beds, which office was filled 34 years by the late Rev. T. Wake, whose obituary will be found in the present number.

### KENSINGTON, BRECON.

January 29, 1828, Mr. Henry Morgan, late a student at Bradford, was ordained pastor over the English Baptist Church, Kensington, in the town of Brecon. The service commenced at 11 o'clock in the forenoon, the Rev. Timothy Evans, (Indep.) prayed; the Rev. Micah Thomas, of Abergavenny, delivered the introductory discourse and asked the usual questions; the Rev. J. Evans, Brecon, offered the ordination prayer; the Rev. Daniel Davies, of Swansea, gave the charge from 1 Tim. iv. 16. At three o'clock the service was introduced with prayer by the Rev. M. Thomas; the Rev. T. Harris of Merthyr Tydvil, delivered the charge to the church from Heb. xiii. 17. the Rev. W. Richards, Penrynheol, concluded by prayer. At six o'clock the Rev. D. Davies prayed; the Rev. M. Thomas preached from Rev. xxii. 16. and the Rev. D. Saunders of Merthyr Tydvil, preached in Welsh from Luke i. 43.

### ABERGAVENNY.

On Wednesday morning, the 7th of Jan. the Rev. Charles Evans (late Missionary in Sumatra,) was set apart to the pastoral office over the New Baptist Church in White Lion Street, Abergavenny. The Rev. P. J. Saferoy of Salisbury, gave an exposition of the principles of Nonconformity, in their immediate bearing on the constitution of a gospel church. The Rev. Thomas Winter of Bristol, delivered the charge from 2 Cor. iv. 1, 2. The Rev. W. Lucy, of Bristol, Minister of the Chapel in Lady Huntingdon's connection in that city, preached an interesting sermon in the evening to the church. The services were well attended, and the prospects of Mr. Evans are encouraging.

### NOTICES.

The Oxfordshire Association will hold their Meeting at Campden, on Easter Tuesday, when two sermons will be preached in aid of the Auxiliary Baptist Home Missionary Society, by Messrs. White and Kershaw. The annual meeting of the Auxiliary will be held in the afternoon, when the attendance of subscribers and friends is urgently requested.

The Annual Meeting of the Wilts and East Somerset Auxiliary to the Baptist Missionary Society, will be held on Wednesday the 1st of April. The place of meeting and other particulars will be given to the churches in connexion as soon as the necessary arrangements are completed.

The Annual Meeting of the North Surrey and Middlesex Mission Association will be held at Keppel Street, London, on Thursday, March 26, 1829; services at three in the afternoon, and half-past six in the evening. Rev. Mr. Birt, Sen. is expected to preach in the afternoon, and Dr. Cox in the evening.

The Anniversary Meeting of the Society for the relief of the Widows and Children of Protestant Dissenting Ministers of the three denominations, instituted 1733, will be held on Wednesday the 1st of April next, when a sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. Isaiah Birt of Hackney. Service to begin at 12 o'clock precisely. The friends of the Society will afterwards dine together at the Albion in Aldersgate Street.

### ERRATA.

Page 2. col. 2. line 17. for Mrs. Robinson, read Mr.

.... 49. .. 1. .. 8. for *past* read *first*.

.... 74. .. 1. .. 55. for *Nott* read *Scott*.

.... 79. .. 2. .. 25. for 122 dollars 55 cents, read 12,255 dollars.



# IRISH CHRONICLE,

MARCH, 1829.

WE embrace this opportunity of respectfully acknowledging the liberal attention which has been paid to the interests of the Baptist Irish Society, by the Rev. R. Hall of Bristol, in eloquently pleading on its behalf in his own pulpit. And to the Rev. Mr. Leifchild for permitting the Rev. S. Davis to advocate the claims of the Society in his chapel; and to the other ministers and friends who have kindly promoted and generously contributed to its prosperity.

We have no doubt our readers will very sincerely and deeply sympathize with Mr. M<sup>c</sup>Carthy, on account of the affecting providence which has so suddenly and distressingly deprived him of a beloved Son, as will appear below in a letter from Mr. M<sup>c</sup>C. to the Rev. J. West.

*From the Rev. J. Wilson to the Secretaries.*

*Sligo, Jan. 16th, 1829.*

DEAR BRETHREN,

I herewith send the Readers' Journals, and a brief account of the congregational schools in my district, that through the medium of the Chronicle, the contributors to them may see their present circumstances. Some of them are pursuing their steady course unmolested, extending their beneficial influence far and wide, and are laying a solid foundation for the future welfare of many of the hitherto neglected youth of this country.

With respect to the schools in general, so far as I have ascertained since my return, they are doing considerably better than their most sanguine friends could have anticipated, considering the actual state of the country; yet a few of them are kept in a very low state by the violent opposition that is given to them.

You will be disappointed in not receiving a journal from your venerable agent W. Moore, as I am sorry to say he has been a prisoner for nearly the whole of the last month, but it affords me great pleasure to state that he is considerably better, having had two blisters on the back of his neck, which have given him considerable relief in his head.

I enclose a note that I recently received from him, which as it gives satisfactory evidence of the state of his mind, will I am sure, afford you pleasure to peruse. I am just about commencing the annual collections in my district, and sincerely hope that the

subscriptions will not be inferior to those of any former year.

Additions have been made every year hitherto, and I shall endeavour to prevent any retrograde motion.

Yours sincerely,

J. WILSON.

*From the same to the same.*

*Sligo, Jan. 15th, 1829.*

DEAR BRETHREN,

Another year having elapsed, I send you, for the information of the kind contributors to the congregational schools in my district, a more particular account of them than is given in the quarterly list. But, as I presume full satisfaction is obtained by its appearance in the Chronicle, I shall send the whole on one sheet. It may be observed in reference to the whole of them, that several children who were in the schools twelve months ago, have left them, some of whom are occupying useful situations in society, but I cannot say that all the vacancies in the schools have been filled up, though, all circumstances considered, the schools are better attended than could have been expected.

I shall in the first place give the actual number in attendance at the quarterly inspections, and then make some observations respecting each; but it should be remembered that there are more children belonging to the schools than can ever be collected together at one time.

	March.	June.	Sept.	Dec.
Alie Street Female School .....	60	51	61	56
Bedford Court .....	117	98	83	84
Carter Lane Female School .....	31	28	34	46
Chatham School .....	31	42	47	41
Dean Street .....	66	52	68	51
Harlow Female .....	53	61	64	62
Haddington .....	63	50	34	30
Lion Street, Walworth, Female .....	49	30	..	41
Lyme .....	116	88	94	37
North End, Crayford, Female .....	42	45	47	55
Providence .....	111	76	81	84
Rye .....	62	56	54	..
Trowbridge .....	50	69	71	65

1. The Alie Street School is still taught by the same mistress, and superintended by the same ladies, under whom it is still progressing, and is a source of great advantage in the rural village in which it is situated, and its neighbourhood.

2. The Bedford Court School, continues to enjoy the countenance of the priest of the parish, and is therefore well attended; but it, and the occasional visits of the Scripture readers, are all the advantages enjoyed of a religious nature in a very extensive district.

3. The Carter Lane School has experienced a change in its teacher, the former having resigned her situation, but another has taken her place, with more satisfaction to the lady by whom the school is patronized.

4. The Chatham School is still exposed to severe opposition, but some of the Roman Catholic as well as the Protestant children in the neighbourhood continue to attend, and the master, although his salary is reduced, continues to be attentive and diligent.

5. The Dean Street School is in the immediate vicinity of the preceding, and shares the same fate as it regards opposition, but I am still more grieved to say, that at the close of the last quarter I was under the necessity of dismissing the teacher.

6. The Harlow School is still pursuing its useful career, though violently opposed, but the teacher is kind, attentive and conscientious; she is beloved by the pupils, and they are evidently anxious to enjoy the advantages which the school affords.

7. The Haddington School is struggling for existence, efforts the most determined and persevering have been made to effect its destruction, but it still survives; what will be the issue I shall not attempt to predict, but care shall be taken to do the best that circumstances will justify.

8. The Lion Street (Walworth) School continues in the same village, but not under the same teacher, she not being able, in consequence of an increasing family, to attend properly to the school. It is now under

the care of a young woman who was highly recommended, and whose conduct appears to justify the character given of her.

9. The Lyme School is still doing well, the teacher is attentive, the children and their parents highly prize the advantages of the school; which is, therefore, in general well attended, but at the last quarterly inspection more than fifty of the pupils belonging to the school were absent, being ill with the measles.

10. The North End (Crayford) School is again under the tuition of the young woman from whom in my last I said it had been taken, and the attention she has since given, and the progress made by the pupils, fully justify her re-election to the situation.

11. The Providence School admits of no particular observation; it is in the same situation, taught by the same person, has a similar number of pupils, who are making similar progress to that formerly mentioned.

12. The Rye School was kept by the individual mentioned in my last, until September last, when wearied by opposition, and apprehensive that he would not be able to support himself with the salary which so small a school would produce, he gave it up, and it is now kept about two miles from the former spot.

The person who now has it, has however been so severely beaten that his life was endangered, but he is recovering and is determined to persevere.

13. The Trowbridge School notwithstanding considerable opposition, is maintaining a steady progress; many of the children in this school had never seen a copy of the Scriptures until they entered it, whose minds are now richly stored with many chapters, and with other instructions are qualified for useful situations in society.

May the friends of these schools not fail to implore the divine blessing upon them, that they may be useful to the spiritual as well as the temporal interests of the hitherto neglected youth who are taught in them.

Yours sincerely,

J. WILSON.



*From W. Moore to the Rev. J. Wilson (referred to in Mr. W.'s first Letter.)*

REV. SIR,

I received your note when I was in the lowest state I ever was in; it revived me greatly. From the first day I saw your face, I always saw your tenderness of me more so than I had of myself, which endeared you to my heart. I was also happy that in one sentiment we fully agreed, that is, "thy will be done." Yes, my heavenly Father has fully reconciled me to his will, that I do not desire to live one day longer than his pleasure, neither to die a day sooner. But his will be done, as he has done every thing for me that was necessary to be done. He has stripped me quite bare of my own righteousness, and emptied me of any inherent righteousness. Bare and emptied, only a sinner, nothing to plead in behalf of myself, only looking to the Lamb of God, that taketh away the sins of the world. And until heaven would be overthrown, that promise cannot be broken, "Him that cometh to me, I will in no wise cast out." This is the promise that supported me in all trials. When sifted like wheat, and buffeted by Satan, fears, doubts, betimes darkneses, desertions, and inclining to unbelief, that promise always raised me above these frightful apprehensions, though the proclamation is free, lest any man should boast. Convinced that no man can come to the Son, except his Father which is in heaven draw him, that the whole work, every jot and tittle from first to last, must be ascribed to free unmerited grace, and whosoever knows himself, his nature, well knows this is the case. When I received your note, it was doubtful to me whether I would set pen to paper or not, as I was convinced the glass was nearly run, and my heavenly Father had no longer use for me.

As this is the time of sending off my journal, being confined, I had nothing to write, and as already remarked, not thinking ever to have. But if the Lord is pleased to spare me another month, I think I may have something to write.

Yours, &c.

W. MOORE.

*From Mr. M'Carthy to the Rev. Mr. West.  
Eden Cottage, Kibeggan,  
Jan. 9, 1828.*

DEAR BROTHER,

Of the 8th inst. we have received the joint letter of sympathy and commiseration of you and brother Franks, with us; in our present almost unprecedented visitation and heart-rending affliction. We cannot but feel for ever thankful to you, Mrs. West, and brother Franks, for the Christian spirit

manifested on this lamentable occasion. It seems to be wholly from the hand of God. No person is to blame; he was taken in the utmost kindness to spend some time at the house of our dear friend Mr. W. Bagnall, of Rahere, and on the first day of the new year (1829), he and the children belonging to the family were amusing themselves in what was called the parlour before the addition to the house, but is now used as a schoolroom. In a recess nearly over the fire place, Mr. B. deposited his travelling fire arms. With difficulty he found access to that depository of destruction, and while fiddling with a pistol, the fatal explosion which deprived us of our beloved boy, overwhelmed the family in deep distress, and caused the greatest lamentation throughout the neighbourhood, took place.

The guardian of our dear children was in the house, and only a few moments before the grievous accident, my daughter and a daughter of Mr. B. were taken out of the room, and only my beloved boy and another of or about the same age, belonging to Mr. B. left there. When the report was heard, the first impression made on the family was, that the house was attacked. Some one cried out, the report is in the room with the children. With fainting footsteps, with dread and terror, all advanced to the sad scene. The room was filled with smoke, the pistol broken, the candle out, and my poor victim found weltering in his blood. Medical aid was instantly sent for, but all was in vain. He only lived about five hours. He was mortally wounded in three parts of his body.

Now as to our feelings, what must they have been while on our way home? No human tongue can describe them, no heart, however feeling, could conceive them.— Sometimes conjecturing he might have fallen in a river, at other times that he had been run over by some carriage, or kicked by a horse; then we imagined we saw him burning to death by fire. All these revolving thoughts, and numerous others, haunted our breasts while in the packet, during the sad night, till we arrived at the hotel. While the chaise was getting out, the exclamation of a poor old man broke the sad silence, and brought the doleful mystery to light, saying, "Sir, have you heard that one boy shot another at Rahere?" The letter we had received merely informed us of his death, without hinting at the particulars.

Now what shall we say, but exclaim with an apostle, only on another occasion, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Though all you and brother Franks have so kindly said, and which I believe to be true, we could not divest ourselves of

our feelings. We find no fault with either God or man. We had to take to our bed, and in addition to our grief, I was seized with a violent complaint in my bowels, and am not well yet. What should we have done, had we no God to fly to in a day of trouble? He is our refuge, our hope, our comfort, and our God. These things must be designed for something, surely it must be for our good. All this I saw and felt in the midst of our grief, and I hope and pray that it may lead us nearer than ever to Christ, under a submission to his unerring will, and obedient to his divine and holy law. What we have experienced in body and mind none but God can tell. I wonder shall I ever recover it. I am all broken to pieces, I can hardly hold my pen; and our money, which we had designed for itinerant and domestic purposes, much of it must go to defray the expence. He was in his grave before we had arrived, which was about six o'clock in the morning. Mrs. M'C. is also very unwell. Letters from sympathizing friends are pouring in, and to-day and yesterday our house has been nearly filled with condoling friends.

Yours truly,  
J. M'CARTHY.

*From the Rev. S. Davis to the Secretaries.*

*Bristol, Feb. 13, 1829.*

MY DEAR SIRS,

Before this reaches London, I hope to be upon the water once more, on my return to Clonmel. My cold is not entirely gone, but I am better than you saw me last week. The total amount of my collections during this tour is 370l. 7s. 2½d. Perhaps something more may be sent to my address after I have left, which will be forwarded by Mrs. Phillips.

I mentioned to you the liberality of our excellent friend Mrs. Holland, and I have experienced so much kindness wherever I have been, that it has abundantly repaid all my labour, and makes me think very little of the unpleasantness I have experienced on some occasions. It is a great happiness to perceive, that in proportion as I am known, and our objects are appreciated, I am treated with increased respect wherever I come, and every journey I take for the Society enlarges my acquaintance with individuals whom I cannot fail to love while memory is capable of performing its office. The collections in some places would have been much greater, if I could have visited them at a more favourable time, and I preached at various places where no collection could be made at the time, but the greatest good will was expressed, and I have no doubt assistance will be afforded, if you send a suitable person at the proper period, when a

collection can be admitted. Indeed I am perfectly persuaded, notwithstanding all the difficulty that appears to be in the way, that the Society may be comfortably supported in its present expenditure, if the necessary arrangements are properly regarded, and suitable agents visit our brethren at approved periods. I mentioned to the Committee the kindness of the Bishop of Hereford, and Mrs. Hannah More, Mr. Robert Hall, &c. and the instances which were given of the Society's usefulness appeared to be well received every where. Mr. Hall's text for us at Broadmead was remarkably appropriate: 2 Chron. xvii. 9. "And they taught in Judah, and had the book of the law of the Lord with them, and went about through all the cities of Judah, and taught the people." I cannot pretend to give any abstract of his discourse, but he expressed the highest approbation of our Society, and remarked with peculiar felicity upon the absurdity of imagining any change in an infallible church. By his desire I prayed before the sermon, and gave the account of the Society when he had concluded, with which he expressed himself much pleased.

I had preached and collected at Mr. Leifchild's (Independent) in the morning, and at Mr. Roberts's the preceding Lord's day evening. Mr. Winter had engaged to give the Itinerant Society a collection upon that day, therefore I assisted him on its behalf in the afternoon, and he will collect for us in a short time.

S. DAVIS.

## CONTRIBUTIONS.

£. s. d.

### *Received by Mr. Burls.*

Mr. Wright, Collector, on account .....	25	5	0
John Lampson, Esq. as Trustee to the late Mrs. Brown, of Ockbury, near Derby, nett proceeds of £200 New Four per Cents. ....	202	8	6

### *Collected by the Rev S. Davis.*

Portsea, &c. ....	13	11	6
Yarmouth, Isle of Wight ....	4	4	6
Lymington .....	2	0	0
Southampton .....	15	2	1
Romsey .....	5	14	6
Broughton .....	2	0	0
Audover .....	4	9	6
Whitchurch .....	7	12	6
Bristol .....	133	17	1

### *Received by the Rev. Mr. Ivinney.*

Bexley Heath, by Misses Waghorn and Roberts .....	2	0	0
Rev. Mr. Wayland, Lyme ....	5	0	0



# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## BAPTIST MISSION.

### FOREIGN INTELLIGENCE.

#### JAMAICA.

(Continued from p. 14.)

The schools under Mr. Philippo's direction, are objects respecting which he feels a very anxious solicitude. We readily comply with the request of an esteemed friend at Oxford, to insert the following statement and appeal respecting them, lately received from Spanish Town:—

"There are two schools in connection with this station, a sabbath and a weekly one. The former has been in operation four years and a half, the latter since July, 1825. The object of their establishment was to afford moral and religious instruction gratuitously, and on the most liberal principles, to slave children, and those of the indigent free, both black and of colour. The Sabbath school is entirely a gratuitous institution, but owing to a total destitution of resources, children are admitted into the other on terms suitable to the circumstances of their parents, or corresponding with the benevolence or the pecuniary abilities of their owners. Thus of the 80 children this school now contains, 42 are admitted free, about 20 at the small sum of 24s. each per annum, and the remainder at the rate of from 2l. 8s. to 4l. 16s. per ditto, making the whole receipt per annum, as nearly as can be calculated, deducting for bad debts, about 70l. sterling.

"The Sabbath school contains 201 children, and 24 efficient teachers. Of the latter, exclusive of the superintendent and patron, five are whites. Both these schools are conducted principally on the Lancasterian plan. It might be said that they were conducted on a plan which embraced the excellencies of both the popular systems, as the person to whom their management is more especially entrusted, having previously superintended one in the army on the national plan, considers that by such a union

he has improved the discipline of the school, and in some degree facilitated the progress of the scholars.

Owing to the great proficiency of the children generally, the uniform consistency of the discipline maintained, the excellent qualifications of my assistant, together with my own and Mrs. Philippo's constant oversight, residing beneath the same roof, these schools are now highly interesting and prosperous; promising to be the greatest and most extensive blessing to this town and neighbourhood that can well be conceived, even by the most enthusiastic friend of education who is not personally acquainted with the moral and religious necessities of the inhabitants. And but one thing now exists, I hesitate not to say, as an impediment to the perpetuity of the establishment of these important institutions, or to the far more copious and extensive diffusion of their advantages. The instruction of negro children is no longer an experiment; their capacity to receive it is proved beyond a doubt. Difficulties too have vanished, prejudices are subsiding, and sufficient fruit has been collected to warrant the most sanguine hopes of an approaching rich and abundant harvest.

The obstacle to which I have alluded, it may be scarcely necessary to say, is of a pecuniary nature. *My efforts are circumscribed, and even rendered of doubtful continuance, from a lack of funds.* Hitherto my day school has been the only permanent source of my dependence, and such has been the disproportion of my receipts to the annual expenditure, that had I not been aided by occasional pecuniary and other grants, from a Society to which, from increasing demands on its resources, for objects more immediately connected with the design of its formation, all further applications would be useless, my own distress would have been unavoidable, and the complete annihilation of the day school inevitable.

During the three and half years since its establishment, I have maintained a perpetual struggle for its existence. Its paramount importance to a country like this it

is next to impossible but that I must have felt firmly convinced of. It was therefore my determination to make almost any sacrifice, rather than its operations should be discontinued. But my struggle is greater now than at any former period. This is owing partly to the inability of the Baptist Missionary Society to appropriate any part of their scanty resources to the purposes of schools, and partly from the circumstance that the person who now conducts them is entirely devoted to the work, and therefore solely dependent on them for support. The annual expenditure of these institutions, for salary and other requisites, on the most moderate calculation, amounts to 150*l.* sterling. The whole proceeds per year, as previously shewn, amount to no more than 70*l.* sterling, leaving, as will be perceived, the great deficiency of 80*l.* per annum. That this deficiency should be supplied, I am concerned to state, is essential to the continuance of the establishment; and as I cannot endure the thought that an institution pregnant with such important blessings to this community should, for such a sum, be suffered to sink into annihilation, I feel myself bound, both as a Christian, a Missionary, and an ardent advocate for the education of children in the West Indies, (from five years' ocular demonstration of their important benefits,) to lay this simple statement before the friends of universal education, and the advocates for social order, most earnestly imploring them, by annual subscriptions or otherwise, (on the promise of being presented with an annual report,) to render aid as early as possible, equal to the exigencies of the case.

"I deem it of importance further to add, from a firm conviction of its truth, that the object of school establishments in the West Indies would be more abundantly answered by their being entirely gratuitous. *Then every* application from the poorest classes might be received, and as 150*l.* sterling per annum would be the utmost these institutions would require, even were the scholars to increase to three times their present number, I cannot forbear expressing my most sanguine hopes, that the benevolence of British Christians will speedily enable me to accomplish so desirable an object. All who would feel disposed to give the case their favourable consideration, I beg leave to remind of our Lord's promise—'And thou shalt be blessed, for thou cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.'"

In the same letter we perceive the following testimony to the usefulness of tracts, and the strong desire for obtaining them:—

"I here beg to acknowledge, in the most grateful manner, the receipt of the tracts Mrs. C. was so kind as to procure for

me from the Tract Society. I had long wanted them, but never more than at the time they arrived. I have distributed several of them to culprits and others in the gaol, but as they are of a superior order, I now almost exclusively confine their distribution to the teachers in the Sabbath school at their monthly meetings, having received their promise, by every possible means to facilitate their usefulness, and to report at each succeeding meeting any instance thereof they may be able to ascertain. The measure of good now to be effected here by the distribution of tracts, no one I believe can accurately estimate. Could I but obtain an annual or a half yearly supply from the Society, I have no doubt of being able to forward the Committee some gratifying instances of their usefulness. For a considerable time before the reception of those from Mrs. C. I had scarcely any but what were so torn by frequent use as to be almost unintelligible, and for a week or two previously to receiving them, I was so destitute as to be obliged to negative a written application for some from the lady of Captain T. for a poor criminal (a soldier), who was then in prison for a voluntary confession of murder. And now I fear my stock will very soon be exhausted, for however few I may possess, I cannot reject an application for them—the last must go. Probably the Committee of the Tract Society, on the condition of my sending them an account of their utility, &c. occasionally, would send me a half yearly supply. It is impossible, I conceive, that religious books can be any where more needed than they now begin to be here. Without a sufficient number to put into the hands of those who have already learned to read, and with which to supply the children now in our schools, on their leaving them, it is my opinion that education will prove a curse to them, rather than a blessing. Religious books of all descriptions, the Bible not excepted, from what a can learn, are peculiarly scarce; and such I thirst for reading must be in some measure allayed.

"If good books are not to be obtained, it will not be long ere bad ones will be imported. The Bible Society, Tract Society, and every religious book Society, should follow closely in the rear of School Societies.

"There are children in our schools from almost every part of the island; dwellers upon the mountains, and in the vallies. When travelling into the interior of the country, I have been more than once accosted by a little ragged or dirty negro, or coloured boy, (in places too where I had not the smallest idea of being recognized, or of seeing a human habitation,) with a smile playing on his cheek, and shewing his



teeth in all their whiteness, and bowing and seraping his foot all the while, 'How do, Massa Coolmassa,' (Schoolmaster) accompanied in general by the request, 'Please Massa, ge me one book.' In many instances the children from our schools in town and country, are in the habit of reading to groups of persons assembled for the purpose, the books which have been there given them as rewards. How often have I regretted from this circumstance, as well as others, when any have left the school to go to their trades, or for any other purpose, that I have not had some useful books, such as the *Pilgrim's Progress*, *Advice to Servants*, *Cottage Sermons*, &c. and particularly the book of God, to put into their hands! What good might not be rationally calculated upon, by the divine blessing, from the operation of so many means, when the few hitherto used have been so remarkably succeeded in!

The last of our Jamaica Correspondents whom we have now to notice, is Mr. Joseph Burton, who has been stationed, almost ever since his arrival on the island, at Port Maria, on the northern side. Here, too, the attention excited by the preaching of the Gospel has been such as to demand the erection of a house for the worship of God.

"Since my last letter (writes Mr. Burton, August 26.) through the great blessing of God upon us, our congregation has more than doubled in number, and the place in which we have been accustomed to worship is so much too small, that besides crowding the people in a very uncomfortable manner, there are always many before, and behind, and on both sides, who have to content themselves standing without. Such an increase rendered it necessary to look out for another more commodious place for meeting in on the Sabbath; and as there was no single room to be obtained but at considerable expence, about two months since a lot of land was purchased for 75l. and shortly after carpenters were obtained from a neighbouring estate, to commence the erection of a chapel. The new building is to be sixty feet long and forty wide; if nothing unforeseen of an afflictive nature occur, it is likely to be opened the first time for worship next Sabbath fortnight or three weeks. It stands at the foot of a hill, and half way up the ascent, directly behind the chapel, is to be a house for the missionary to inhabit. As nearly as I can calculate, the total expence will not exceed 500l. currency, and for this sum there will be a comfortable habitation to live in, and a chapel sufficiently large, I suppose, to contain five or six hundred persons."

In a subsequent letter, dated Oct. 6, Mr. Burton announces that his newly-built chapel had been just opened. He had preached twice on the occasion, and administered the ordinance of the Lord's Supper, but indis-

position had prevented him from baptizing about fifty applicants for membership, who had been previously examined for the ordinance. His friends had exerted themselves in the most praiseworthy manner, but still it was found necessary to solicit a little temporary aid from the Committee, which they have not thought it right to refuse.

A sentence in Mr. Burton's letter of August 26, will furnish an appropriate termination to this lengthened series of extracts from our Jamaica correspondence. We sincerely unite in the request it conveys, and trust that the view now given of our whole sphere of operations in that important island will lead many to thank God for the manifest indications of his power and mercy, and vigorously to aid the Society in these new exertions so urgently demanded—without which, indeed, we seem in imminent danger of losing the things which we have wrought.

"I hope, my dear Sir, that the sincere Christians in England do not forget to pray for your Missionaries. Their money may keep us from want, and purchase for us those comforts of life which in this country are so requisite; but it will be a poor substitute for their prayers, if they leave us without an interest in them. We have so many trials to endure, and so many dangers to encounter—we are exposed to so much opposition, and are so constantly liable to death—we need so much prudence, humility, zeal, and spirituality of mind—that without the merciful care of God and his blessing, we are always in danger of putting a stop to our own usefulness, and of bringing a reproach upon the name of the ever blessed Redeemer."

#### VERY RECENT INTELLIGENCE.

*Fen Court, Feb. 20.*

At the commencement of the article in our last Number, of which we have now given the conclusion, we slightly adverted to "various methods of pitiful hostility which the opponents of Missions in Jamaica had stooped to employ." Our readers will bear us witness, that this is a subject on which we have hitherto said little, and for the sake of those who lend themselves to such disgraceful proceedings, we should be glad still to maintain that silence. It would give us pleasure to perceive, among this class of persons in Jamaica, as we have perceived elsewhere, some symptoms of compunction and remorse; since where there is shame, there may in time be virtue. But at present this is a *hope deferred*; for we have just received intelligence from Kingston, proving that the spirit of hostility exists in all its virulence, and has assumed a form and shape which imposes on us the painful task of disclosing what otherwise charity

and the love of peace might have prompted us to conceal.

We stated, last month, various particulars respecting the illegal measures adopted against two Wesleyan Missionaries in the northern part of the island, and the consequent dismissal of the magistrates concerned, by his Honour the Lieutenant Governor. It seems that, among the steps taken by the Missionaries in their own defence, they had stated on oath that bail for their appearance had been offered prior to their commitment, and refused. This statement, their opposers had the hardihood to deny; and not simply to deny, but actually to indict one of these good men for wilful and corrupt perjury, in making affidavit of the fact! The matter was brought into court, when the evidence adduced in corroboration of the Missionary's statement was so full and conclusive, that he was honourably acquitted of the foul charge thus preferred against him, and which was, of course, transferred with aggravated odium to his unhappy accusers.

While these scenes were taking place in the remoter parts of the island, the same spirit discovered itself in the general legislative body. The Consolidated Slave Act of 1826, which his Majesty refused to sanction, and the unconstitutional nature of which was so ably pointed out by Mr. Huskisson, in his well known despatch, was re-enacted in the House of Assembly, and after some opposition in the Council, tendered to Sir John Keane, the Lieutenant Governor, for his assent. That assent, however, he refused to give, thus affording a new proof of the steady firmness of his character, and paying due regard to a minute of the Privy Council, sent nearly twenty years ago to all our Colonial Governors, requiring them to withhold their assent to any law respecting religion, until the draft of such bill shall have been laid before his Majesty, and his directions received thereon.

Foiled thus in their design of bringing the Missionaries under the arbitrary clauses of the act before mentioned, another plan was adopted. A Committee was appointed by the House of Assembly, "to inquire into the establishment and proceedings of the Sectarians in this island," of which Mr. George Marshall was elected Chairman, a gentleman who suffered himself, we understand, so completely to forget all which belongs to that character, as on one occasion publicly to affirm, that our Missionaries baptized seventy-five persons in the Rio Cobre, "bare as nature made them." This wanton calumny, however, was instantly contradicted by another Member of Assembly then present.

By this Committee our friends Mr. Coultart and Mr. Baylis were examined, at se-

veral times, in the month of December last, being required to attend at Spanish Town, (the seat of Government) much to their inconvenience and expense. Mr. Coultart was ordered to exhibit to the Committee his book of accounts, which he declined doing, as a matter of compulsion, though he was quite ready to shew it to any individual gentleman, as an act of courtesy. Several individuals were examined (on oath, if we understand rightly) before this Committee,\* by whom a report was subsequently made to the House of Assembly, gravely stating, as the result of their investigations, that *the principal object of the Sectarians is to extort money from their congregations by every possible pretext, and by the most indecent expedients—that they inculcate the doctrines of equality and the rights of man, and preach and teach sedition, even from the pulpit—that they occasion abject poverty, loss of comfort, and discontent among the slaves frequenting their chapels, and deterioration of property to their masters:—and that, such was their outrageous thirst for gain—they recommended females to prostitute themselves to get money for contribution!*

We blush, while compelled to make this statement—not for our much injured brethren, oh no! they serve a master who hath said, BLESSED are ye when men shall revile you, and say all manner of evil against you falsely for my sake—but that any who bear the honorable name of Britons should degrade themselves by resorting to methods like these, in the vain hope of arresting the progress of religious instruction. But it seems this Report is not designed to enlighten the good people of Jamaica—they knew something of the character and proceedings of the "Sectarians" before it was drawn up—but to convince the public and the Government at home, how necessary it is that the restrictive clauses of the Slave Act should be passed into a law. For this purpose, it is said, the Report and these clauses are to be widely re-published in this country, and then, undoubtedly, instructions will immediately be issued to suppress at once these men, who, if their accusers are to be believed, while they teach the doctrines of equality, contrive at the same time to contradict those doctrines by plunging their disciples into the most abject poverty.

On the appearance of this Report, Mr. Coultart applied, in due form, to the clerk of the House of Assembly, for a copy of the depositions on which it was founded,

\* As a specimen of the evidence procured on this occasion, it is stated that one of these witnesses was brought up by a constable, being in custody on a charge of assault and robbery.



that he might be in possession of the requisite means to expose their true character. This was, however, denied him. Subsequently, a spirited comment on these absurd charges was published in the Watchman of Dec. 27, signed by all our missionaries in the island, together with an able letter on the same subject by the Rev. John Barry, one of the Wesleyan brethren. But we rather select, for the close of this article, some remarks which appear in the Montego Bay Gazette, of Dec. 31, because we are anxious our readers should understand that the conduct it has been our painful duty to record, must not be ascribed to the colonists generally. They will see that, in Jamaica itself, the same feelings have been excited by these measures as will pervade a large circle at home. The extract is as follows:—

“The most determined, the most unprincipled hostility which record ever established, we conceive, has been evinced in the report of the Sectarian Committee to the House of Assembly, and we hesitate not to say, that subornation the most gross must have been resorted to, in procuring the evidence, unsubstantial as it is, of the witnesses examined, and a portion of whose testimony has been made public. The head and front of the offence committed by the Missionaries, appears now in its true light—the *evil of instruction*, and it will hereafter be a fruitless endeavour, a profitless assertion, to urge sincerity of purpose in any deceptive provision, professing amelioration for its object, emanating from the Island Authorities. From their own Journals must they be convicted of an intent, under the mask of solicitude for the corporeal welfare of the slave population, of retarding their mental advancement, for to this alone can be attributed the obstinate adherence of the Assembly, *verbatim et literatim*, to the Slave Code of 1826. We cannot suppose that a proper and independent sense of privilege has really occasioned it, because a reference to the Colonial records proves, that vapourings as loud as those emitted on this subject, have heretofore yielded to a sense of expediency, or the force of circumstances; but here a determined stand is to be made, and upon what grounds? Why certainly upon no other, than that mental improvement encourages a knowledge of physical force. For disguise it as they may, such is the uncoloured amount of all the argument urged against sectarians and their purposes. Malice and fear, inseparable adjuncts, have thus tortured the voluntary contributions of the Flock into extortions by the Pastor—the mild and beneficent tenets of Christianity, when inculcated or taught by Dissenting Ministers, have thus been perverted

into incitements to sedition and treason—and the endeavour to restrain, if not abrogate, a system of concubinage, alleged to be an attempt to encourage prostitution! Malicious indeed must have been the motives which could have induced, we believe we should here say extorted, even a shadow of evidence to sanction the colouring given to it; disgraceful and infamous must be those individuals, who by the incitements of interest could be prevailed on, even by extortion, to lend their aid to such nefarious intents. The acceptance of Building Contracts may attend the Whitewashed or Privileged Mason, or the providing of Tavern Entertainments reward the Publican for his services on this occasion, but the execration of all unbiassed, all liberal minds must be excited towards them, and their names henceforth become as bye-words to denote infamy and falsehood. By a fatality which providentially attends the most of double dealings, we find, that the examinations of these uninfluenced, disinterested witnesses, and the clear, liberal, and unprejudiced conceptions of the Committee, are to be transmitted to the mother country, printed and distributed in aid or as argument of the necessity of persevering in the 83rd, 84th, and 85th Clauses of the Slave Law of 1826, reprints of which are to accompany the Report and evidence in which it has its emanation. We rejoice at this, as we are convinced that in no other shape could the cause of religious liberty, and the true intent and meaning of the restrictions on it, attempted to be imposed, be so clearly manifested. An enquiring public, like the population of Great Britain, will not content themselves with the mere allegations of witnesses, of whose veracity they can have no opportunity of judging; but rather consider, in what manner or under what motives the doctrines of Christianity could have been so far departed from as it is alleged they have been by Missionaries, whose positive instructions prohibit political interference between the master and his slave, as to create ‘abject poverty, loss of comfort and discontent among the slaves frequenting their chapels, and deterioration of property to their masters.’ Reflection would infallibly teach them the absurdity of the supposition, and convince the most incredulous, that the only doctrines of equality and the rights of man, impressed upon the negro mind, must be those relative not to *temporal*, but to *spiritual* equality and right. That they preach and teach sedition even from the pulpit, is too ridiculous an assertion to need contradiction; its fallacy is notorious; nor of its being so can stronger proof be afforded than the very withdrawal of the usual Christmas guards, a protection which antecedently to the progress

of Sectarian instruction, was deemed as expedient to the safety of the island, as the highly prized privilege of Colonial Legislation itself. "We repeat again what we have before said to the opponents of 'Sectarian Missions,' Declare openly your opposition to these Missionaries to have its origin in the consideration of religious instruction, having a tendency too rapidly, for your views, to enlighten the negro mind, and to militate against the continuance of Slavery. Say at once, and manfully, We consider your influence as detrimental to our interests—we desire and covet the brute labour of our slaves alone. They labour for us contentedly if in ignorance, but open their eyes to the comforts of human life, of divine salvation, and we cannot extort from them one third of that emolument which they anteriorly accomplished for us. This we say would be compressing the lengthened arguments used against their Ministry into a few words—candour would then prevail over deception; and, instead of resorting to subterfuges and restrictions to cause their expulsion from the island, you might more ingenuously, if not so politically, exclaim "Go hence, we need you not." For these means for their egress might as constitutionally be resorted to, as those now adopted. Vituperation, calumny, and perjury might be avoided, and force in their ejection be used with, at least, more manliness, than the assassin-like endeavours of the 'Sectarian Committee' to attain that object."

We must be permitted to add, as a postscript, that the *Committee are most earnestly desirous to send three additional missionaries to Jamaica, for whose help the most pressing applications are made, but that money is wanted to send them.* We would use no 'indecent expedients' to 'extort,' but surely the statements given will furnish powerful arguments to *persuade* Christians to new exertions in this good cause.

#### DIGAH.

From Mr. Burton to Mr. Dyer, dated Digah, June 23, 1828.

My last communication, in which I gave you a short account of a journey to some of the Western stations and to the Melah at Allahabad, was dated March. During the three months which have succeeded I have remained stationary; and as you

know my usual round of duties here, I need not describe how I have been employed. Two of these months have been so dreadfully hot (such a season has not been known in India for 60 years) that it has been quite a trial to do any thing at all. Just imagine two months without a drop of rain, the thermometer by day in the shade from 102 to 100; by night, from 90 to 96; a strong wind, bearing up clouds of dust, blowing all the day, which needs but the colour to be called a flame. Imagine this, and you will not wonder that India proves the grave of so many Europeans; that any exist through such a season seems much more astonishing. A few delightful showers on the 7th inst. and three following days have cooled the air a little, but at this moment the thermometer in the shade stands at 103. Blessed be God, my health has been tolerably good. For some days last month I was laid up with a severe cold and bilious fever, which threatened to injure my lungs, but through the kindness of my friends, Mr. and Mrs. Stevens of Patna, who took me to their home and nursed me, and that of Dr. King, who constantly attended me, I soon got over it, and was only prevented preaching two Sabbaths. Last week I had another bilious attack, but taking it in time, with a smart dose of calomel, no fever ensued. These repeated illnesses must of course weaken the constitution apace, and humanly speaking, shorten life; but I generally recover from them so rapidly, that I give them not much heed, and perhaps ought to apologize for saying so much on the subject. Good Dr. King told Mr. Stevens yesterday that he must go to the Cape, and that I ought to accompany him; but I have set my mind much upon making a journey up the country this next cold season as far as Delhi, in company with brother Smith, to spend it as last year, and hope that nothing will occur to frustrate the plan.

Since I last addressed you, eight Europeans and country born persons have been added to us by baptism; but whilst in these additions we have had cause for joy, a few that seemed to run well for a season, have gone back to the world, and rank no longer amongst the followers of the Lamb. I have mourned too the departure of some of our friends to distant stations: yet the Lord is able there "to keep them from falling," and I trust may make them, by this means, more extensively useful. Three of our friends have been in the same period removed by death, I trust to a better world; one of whom was the senior member of the household I spoke of, as being baptized together last year, a very good old woman, who having in a remarkable manner "seen the salvation of the Lord," departed in peace. In the other three members of this



family I have increasing pleasure. Its head, a young man named Daniel Penhearaw, who has a salary of 50 rupees per mensem, as a writer and accountant, and lives near me, is highly spoken of by his master; and, improving rapidly in Christian knowledge and experience, begins to be a great help to me. We have lately commenced having Oordoo worship, at the house of one of our brethren in the Sepoy lines, on Friday evenings, where a number of the drummers and their wives attend regularly, and Daniel is usually the preacher. He speaks the Oordoo (the Mussulman Hindustani) well. It greatly differs from the Hindoowi, which has till lately occupied my chief attention; I have, now, however, commenced the study of the former, and read it daily. With these two one might travel and preach, and be well understood by nearly all the millions inhabiting the numerous districts between Raj-mall and Loodianah; since the many dialects, (which I think have been wrongly termed *languages*,) prevailing in this immense plain, differ no more widely from these and each other, than the dialects of Somerset and Yorkshire do from each other, and from what is called *English*. Every where the Hindoo *modern* books and translations are written in Hindoowi—the Mus-sulman in Oordoo.

At Patna, brother Pybah continues to labour with great diligence, but alas! like nearly all others, with little apparent success. Multitudes *hear*, but few, very few, *obey*. There seems nothing like *serious inquiry* amongst the people of any class or rank. Hindustan is indeed "a valley of dry bones," which only *He* can clothe with flesh, and revive. There are a few considerate people (compared with others) to be met with; but such persons almost invariably treat religion as a speculation, having little connection in any way with their welfare, and of which they are at liberty to entertain what opinions they please. They are deceitful beyond imagining. I told you of a Bramin who was with me for religious instruction, of whom I had very great hopes. The whole of his conduct for months was every thing that could be wished; he laboured hard with his hands, he gave up his caste, he earnestly requested baptism. About six weeks ago he expressed a wish to return to his home for a few days (twenty miles from hence), to settle with his harvest people. Borrowing a few rupees from a native Christian, he went off, and has never returned! I have sent twice after him, and each time he has succeeded in making the messenger believe that he should return to Digah in three days. This is a just specimen of the kind of people we have to deal with. Alas! how very far they are from the "simplicity of Christ."

In my last, I informed you that at Chunar I had met with a few members of Baptist churches, whom I had advised brother conductor Green to bring together at his house occasionally, and to assist them in their Christian course as he might be enabled. I will conclude my present letter with extracts from two I have lately received, one from brother Green, the other from brother Smith, of Benares, respecting Chunar.

Brother Green's is dated 7th April: he says, "I have much pleasure in informing you of the Lord's goodness, to myself, family, and brethren, and hope that you and all our friends at Dinapore are enjoying the like blessing. We have, as you advised, formed ourselves into a little church, and our meetings are pretty well attended. They have requested me to speak to them twice a week, which I do in my poor way. Brother Smith has been over to the fair (Mèlah), and baptized two men in the river near my house, and administered the Lord's Supper. One of the men's wives would have been baptized, only she had a fever." Brother Smith's letter is dated Benares, 27th May, and whilst it confirms the above, gives other interesting particulars respecting his own station. He says, "A few weeks after you left us, two Europeans at Chunar gave in their names as candidates for baptism. I baptized them on the 5th ult. in the presence of many people, and eight of us commemorated the dying love of Christ, in brother Green's house. It was a most affecting season. I have hope of a few persons more coming forward, but I must leave them for you to baptize, as they are the fruits of your labour. It is the cause of God, and must prevail.

"On the 28th ult. a Mèlah took place opposite my house here, by the river side, where the Hindoos collected a number of planks and old boards, and built a high place and put their gods on the top of it; and when they were going to worship them, down came the boards and planks with the gods, which caused a great confusion, and about sixty persons were wounded, seven severely; of whom two died after three days, and on the 4th inst. a Bramin cut his throat before his god, as a sacrifice! Another person cut off his tongue, hoping to get it again! Oh, what a horrid darkness they must be in! May the Lord hasten that happy period when all these delusions will vanish away!

The Braminee who came from Digah continues attending the means of grace every Lord's day. I have a Hindoo of the writer caste under instruction, who wishes to be baptized."

Very affectionately yours,

R. BURTON.



*Contributions received on account of the Baptist Missionary Society,  
from January 20, to February 20, 1829, not including individual  
Subscriptions.*

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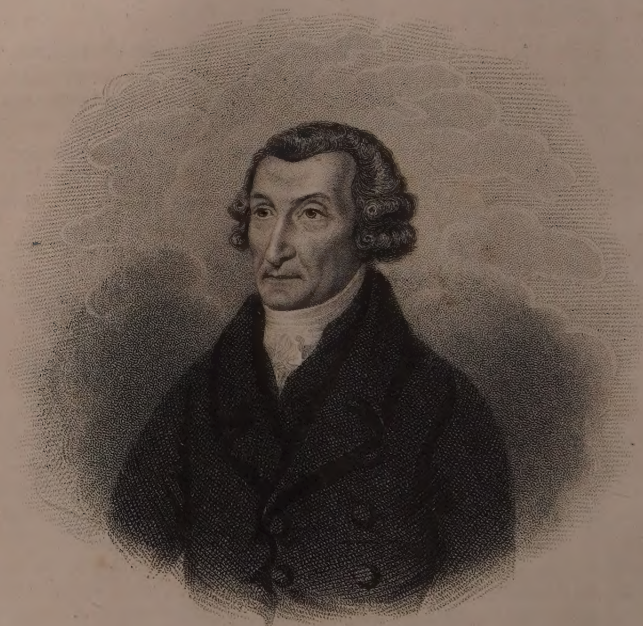
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TO CORRESPONDENTS.

Mr. Knibb (of Kingston, Jamaica,) has received, and wishes us gratefully to acknowledge, "twenty presents to little children, from a little Boy and his Mamma."

Parcels of Magazines and other Books have been received from Mr. Dafforne, Camberwell, and Mrs. Fernie, Tottenham.





*Engraved by Thomson.*

*very affectionately Yours*  
*G. Puddner.*

London. Wightman & Cramp. March 1. 1829.